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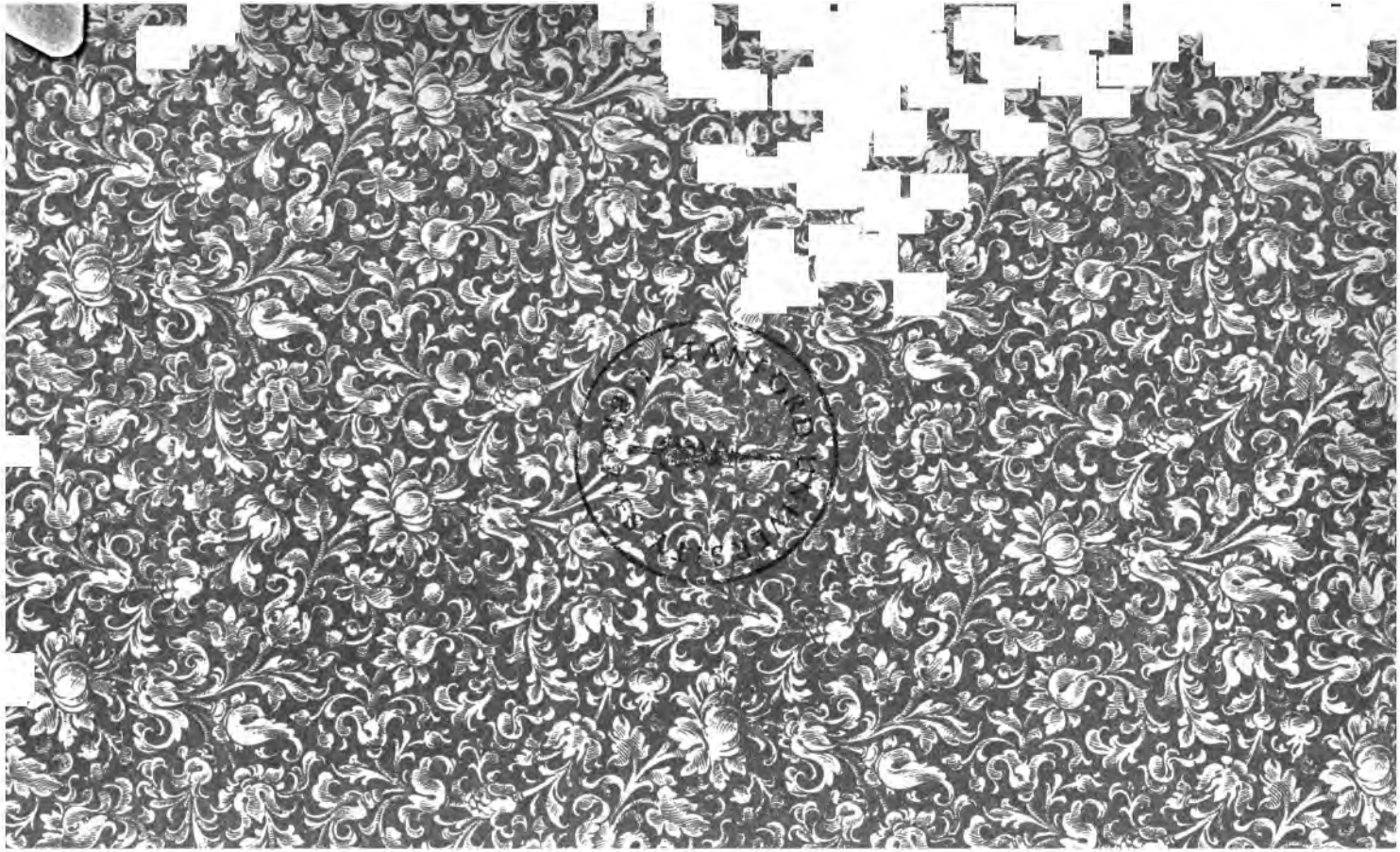

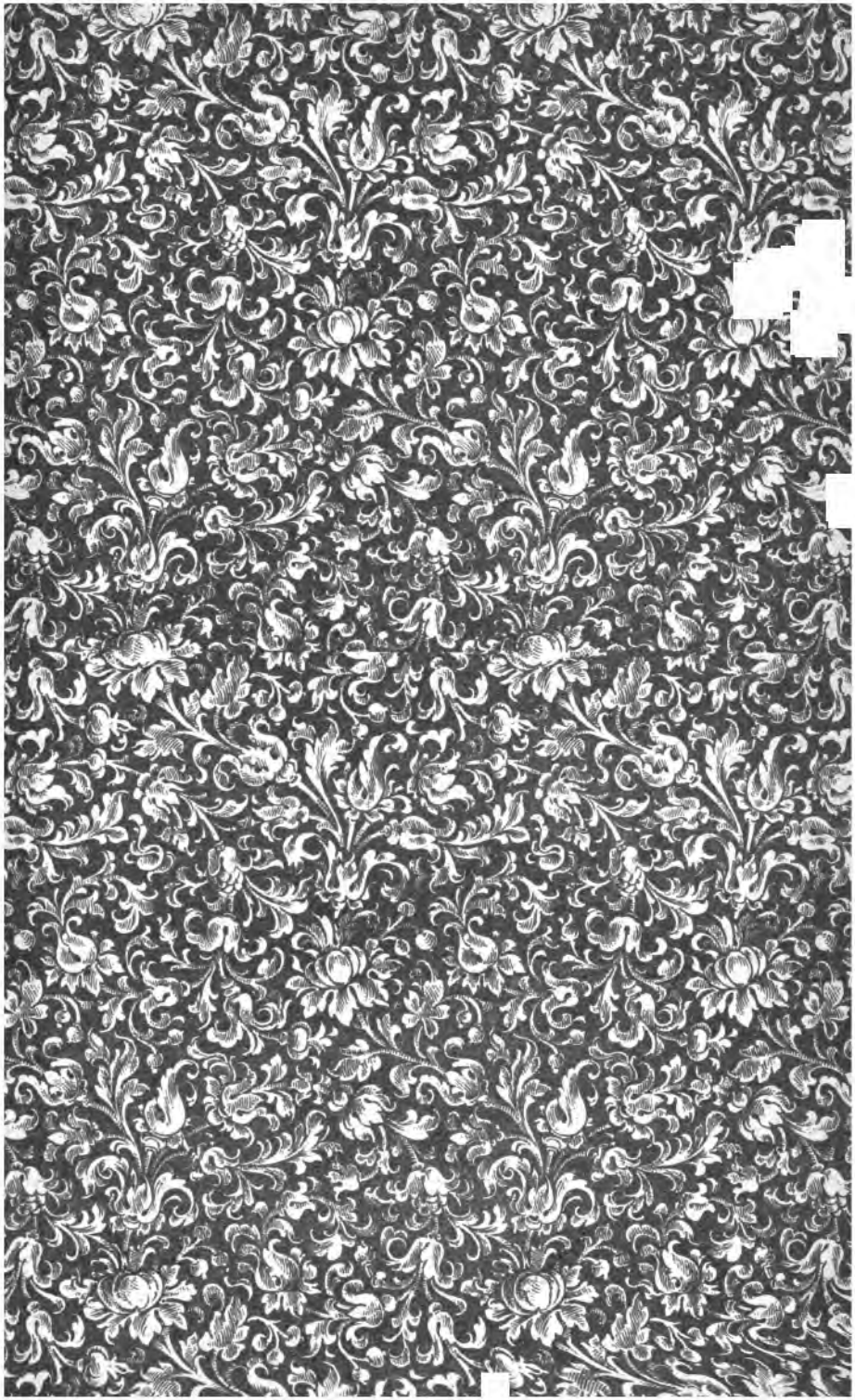

ARCHÆOLOGICAL
SOCIETY·1893·
EAST·RIDING·

THE

TRANSACTIONS

OF THE

East Riding Antiquarian Society.

FOR THE YEAR ENDING SEPTEMBER, 1895.

VOLUME III.

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Contents.

	PAGE
List of Officers	vii
Rules	ix
List of Members	xi
Annual Report	xv
Balance-Sheet	xix

Historic Londesborough. By Rev. Canon Wilton, M.A.	1
The Driffield Moot-Hill. By Rev. E. Maule Cole, M.A., F.G.S. ...	13
Alfred, King of Northumbria. By A. N. Cooper	17
The Opening of Six Mounds at Scorborough, near Beverley. By J. R. Mortimer	21
The Castle of Kingston-upon-Hull. By Joseph H. Hirst, M.S.A.	24
The Stocks in East Yorkshire. By John Nicholson	40
The Grouping of Barrows, and its Bearing on the Religious Belief of the Ancient Britons. By J. R. Mortimer ...	53
Notes on the Musical Instruments on the Labels of the Arches in the Nave of Beverley Minster. By R. C. Hope, F.S.A.	63
Notes on the Minstrels' Pillar, St. Mary's Church, Beverley. By R. C. Hope, F.S.A.	67
The Arrangement of Monastic Buildings. By the Rev. Francis J. Hall	69
St. German's, Winestead. By Temple Moore	85
The Hull Cap of Maintenance. By J. R. Boyle, F.S.A.	92

List of Officers.

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The Rev. J. Charles Cox, LL.D., F.S.A.

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His Grace the Archbishop of York.
The Right Hon. the Lord Herries, Lord Lieutenant of the East Riding.
The Most Noble the Marquis of Ripon, K.G., High Steward of Hull.
The Right Hon. the Lord Hotham.
The Right Hon. the Lord Hawkesbury.
The Right Hon. the Lord Londesborough.
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Herbert Woodhouse, Esq., LL.D.

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J. Travis-Cook, Esq., F.R.H.S.

Honorary Secretaries—

Rev. A. N. Cooper, M.A. William Andrews, Esq., F.R.H.S.

Rules.

I.

Objects of the Society.

To study and preserve the antiquities of the East Riding of the County of York, and to popularise the archæology of the district.

II.

Name.

The name of the Society shall be "The East Riding Antiquarian Society (Yorkshire)."

III.

Operation.

1. Meetings shall be held for the reading of papers, the exhibition of antiquities, and discussion. The number of such meetings and their locality shall be at the discretion of the council, but not less than four shall be held in each winter session.

2. Meetings shall be held at least once in every year at places rendered interesting by their antiquities.

3. A yearly volume shall be printed for the subscribers (not in arrears with their subscriptions), to be entitled the "Transactions" of the Society, containing original papers, reports, copies of ancient documents, etc. It shall be issued at the General Annual Meeting. The selection of *in extenso* papers, and the arrangement of the volume, shall be in the hands of a small editorial Committee annually appointed by the Council.

IV.

Admission of Members.

Candidates shall be proposed and seconded in writing by two members, and the election may take place at any meeting.

V.

Subscription.

The Annual Subscription shall be ten shillings and sixpence, payable in advance at the General Annual Meeting in September in each year. The subscriptions of newly-elected members shall be payable immediately upon election.

VI.

Honorary Members.

Persons distinguished in antiquarian pursuits, who are not resident in the district, may be elected honorary members, the number of such members not at any one time to exceed ten.

VII.

Officers.

The officers of the Society shall consist of a President, Vice-Presidents, an Honorary Treasurer, and an Honorary Secretary, to be elected annually.

VIII.

The Council.

The management of the Society shall be in the hands of a Council consisting of the officers and not more than 24 members, annually elected from the general body of the subscribers: vacancies to be provisionally filled at the discretion of the Council.

IX.

General Meetings.

The General Annual Meeting shall be held in September, when the audited accounts shall be passed, a Report presented, and the Officers and Council elected.

The Council may call a Special General Meeting at any time.

X.

Meetings of the Council.

The Council shall meet not less than six times in each year, at such places as may be determined upon. Special meetings may be held at the request of the President, or eleven members of the Society. Five members of the Council shall form a quorum.

XI.

Notice of Meetings.

A notice of seven clear days shall be given of all meetings.

XII.

Alteration of Rules.

No alterations in the Rules shall be made except by a majority of two-thirds of the number of members present at an Annual or other General Meeting of the Society. Full notice of any proposed alteration shall be sent to every member with the notice of the meeting.

List of Members.

William Andrews, F.R.H.S., 1, Dock Street, Hull
Rev. H. Percy Atkinson, M.A., Kirby Grindalythe Vicarage, York
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Right. Hon. the Lady Beaumont, Carlton Towers, Selby
Mr. Beckitt, Watton Abbey
G. L. Beeforth, The Belvedere, Scarborough
Wm. Bethell, J.P., D.L., Derwent Bank, Malton
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His Grace the Archbishop of York
H. B. Young, Londesborough, Market Weighton

THIRD ANNUAL REPORT

PRESENTED AT THE

Annual Meeting held at Bridlington.

DURING the past year the progress of the East Riding Antiquarian Society has been satisfactory in every respect.

The Annual meeting was held at Driffield on the 24th and 25th of September, 1894. There was a large gathering of members and their lady friends.

The opening meeting was held in the Corn Exchange, and the President, the Rev. Dr. Cox, occupied the chair. The annual report was presented and adopted; the balance sheet was submitted and passed. The officers for the ensuing year were next elected, as per list in Transactions. After some remarks from the President on the satisfactory progress of the Society, Mr. A. F. Leach, M.A. F.S.A., gave an address on "The Beverley Town Book," which was deeply interesting, and we hope it will find a place at no far distant time in our annual volume. After a short interval for luncheon the members met at the Mortimer Museum, and its more important features were described by Mr. J. R. Mortimer and the Rev. E. Maule Cole. This museum has been pronounced by competent authorities to be by far the best local collection of pre-historic remains in Great Britain.

The Parish Church was next visited, and the President described the more interesting features of the fabric. A great deal of the present building was no doubt erected in the late Norman days, the arcades of the nave and the side aisles, and the clerestory windows being all Norman in character. Four windows in the south aisle were singled out as possessing peculiar excellencies, and were of the date of about 1349, when the church building ceased for a time on account of the great plagues which visited Yorkshire most severely. Not a few churches told the same tale of work interrupted for ten or twenty years. Whatever the date might be, antiquaries would have to go a long way to find windows of this character. A piscina niche in the corner of the same aisle was pointed out, with pillars on either side, the shafts of which do not harmonise. The tower,

erected in the 15th century, bore on its west front very interesting heraldry, the arms of the Hotham family being conspicuous, and he thought if the arms were carefully studied they would probably arrive at the exact date. The tower was of remarkable beauty, and the finest example of its class in this part of Yorkshire. The principle of its construction was admirable; it began in the tower stages with massive proportions, and grew richer towards the top. Towers were sometimes rich at the bottom and poor at the top, and were not nearly so beautiful. The interior of the church was not nearly so interesting as might have been expected, considering its size. He could not attempt to criticise modern work, but he might comment upon a matter for avoidance. A number of monumental slabs had evidently been collected from various parts of the church and placed under the tower, making it a sort of sepulchral hall, while at the same time the monuments themselves were invested with a non-classical character, one monumental slab stating that "in this chancel" lie the remains of the late Mr. Drinkrow. He wondered what future generations of antiquaries would think of those who denominated the base of the tower a "chancel." Dr. Cox then referred to the so-called custom of ringing the "harvest bell" at Driffield. Our forefathers, he maintained, never allowed their bells to be used for exclusively secular purposes. The true origin of the custom of ringing the bell was that in early times, when English labourers attended church more than they do now, and daily a bell in harvest time was rung earlier than usual and later than usual to suit the convenience of worshippers. A register of the church went back to 1546, but the early records were very scant, and the clerk had exercised great economy of time in making his entries. The entries of marriages during the Commonwealth—1653 to 1660—possessed some interest as showing that the uprising of the people was not a class affair. Civil marriages were then in vogue, and the names of the justices of the peace who officiated at them were an indication that they agreed with the new order of things. The Hothams, Bethells, Stricklands, and other names occurred in the register in this connection. Mr. Temple Moore pointed out some of the alterations effected at the church during the restoration some fourteen years ago.

A visit was next made to the Moot Hill, and here the Rev. E. Maule Cole, M.A., read a paper, which finds its place in the Transactions.

The members then proceeded to Little Driffield Church, the reputed burial place of Alfred, King of Northumbria. The President delivered a short address on the church, and Mr. Temple Moore, who has recently restored it, briefly spoke of the work done, and the more interesting details of the building. The Rev. A. N. Cooper, M.A., read a paper on the king, which is inserted in our annual volume.

The annual dinner was held at the Buck Inn, and was largely attended; the President presided, and took an opportunity of expressing the gratitude of the members of the East Riding Antiquarian Society for the welcome given to them at Driffield.

Mr. and Mrs. Harrison Holt entertained, at their residence, Highfield, the members and their lady friends at a conversazione. Music added much to the enjoyment of the gathering. The Rev. M. C. F. Morris, B.C.L., read a paper on "The East Yorkshire dialect in its relation to the Scandinavian languages, particularly with regard to agricultural terms." This was well received. Mr. John Nicholson read a paper on "The Stocks in East Yorkshire." It is inserted in this volume. Mr. and Mrs. Holt merit the best thanks of the members for their kindness in providing an enjoyable evening.

On the following day in waggonettes, the members left Driffield for Kirkburn Church, and Mr. John Bilson described this unusually fine example of a late Norman Church. Bainton Church was next visited, and here the vicar, the Rev. J. W. Stanbridge welcomed the members, and gave some historical information respecting the Church and parish. Mr. Bilson then described the Church at length. It is chiefly in the Flowing Decorated style. The fine monuments of Edwin de Mauley were commented upon both by Mr. Bilson and Mr. W. H. St. John Hope, M.A.

Mr. and Mrs. Stanbridge kindly entertained the members and their lady friends to luncheon. A hearty vote of thanks was passed for their hospitality.

The party then proceeded to Watton Priory, where extensive excavations had been made under the direction of Mr. W. H. St. John Hope and the President. The work done, and matters of interest brought to light, were fully described by Dr. Cox and Mr. Hope. The operations at Watton Priory have been most important, and it is hoped shortly to publish a report.

Mr. and Mrs. Beckitt provided tea for the party, and received a well-merited vote of thanks for their kindness. Mr. Beckitt was elected an honorary member of the Society in recognition of the important service in the work carried on at Watton Priory.

A Winter Meeting was held at the Guildhall, Beverley, December 13th, 1894, by courtesy of the Mayor (Councillor Farrah). Mr. Joseph H. Hirst, M.S.A., read a paper on "The castle and walls of Kingston-upon-Hull," and the Rev. F. J. Hall read a paper on "Monastic Arrangements." Both papers were well received, and are printed in the Transactions.

The second Winter Meeting fixed for Hull had to be given up on account of the secretaries not being able to make satisfactory arrangements.

The first Summer Meeting was held in Londesborough district, under the guidance of the Rev. M. C. F. Morris. The party first

visited Londesborough, and were received by the vicar, the Rev. Canon Wilton, M.A. He read a paper on "Historic Londesborough," which we insert in our Transactions. Next a pleasant drive brought the members to Nunburnholme. Here the site of the ancient Benedictine nunnery was inspected, and many theories advanced as to the ground-plan of the building, after which Mr. Morris described his church. Altogether it is a most interesting edifice, dating back to the days of the Conquest, and containing one of the most perfect specimens of a Norman arch, with its soffet rolls, zig-zag, and grotesque heads in label. A Norman window, admitting but a narrow ray of light, has been transferred from the west wall of the tower to the farther end of the aisle where the pulpit stands, and shares with the arch the distinction of being the oldest portions of the structure. Much controversy arose over a strange obelisk erected in the churchyard from carved stones, which were formerly incorporated with the building. As usual the authorities are not agreed as to the origin of the relic, or even as to the emblematic or non-emblematic significance of the rude carvings upon it. Following on these exhaustive speculations, "afternoon tea" on the lawn in front of Mr. Morris's charmingly-situated domicile came as a congenial break in the proceedings, which were finally wound up by a visit to Burnby Church, where the Rev. C. Wilton unfolded the history of the ivy-clad structure, as far as it could be obtained, from the days of its Norman dedication.

The second summer excursion was held in the Holderness district, on June 17th, and the churches at Welwick, Patrington, and Winestead were visited. At Welwick Mr. J. R. Boyle described the church.

Patrington was next visited, and the church was carefully described by the vicar, the Rev. H. E. Maddock, M.A., and as we hope to include a full account in a future volume of our Transactions, we omit a summary of Mr. Maddock's address. Mr. J. R. Boyle gave a carefully-prepared address on the Easter Sepulchre, which adds so much to the interest of the church. Winestead was next visited, and here the vicar, the Rev. N. J. Miller, read a paper by Mr. Temple Moore, which is inserted in our annual volume. The Andrew Marvel Font, and the record of his baptism, were examined with particular interest. Mr. and Mrs. Miller kindly entertained the members to tea.

On July 15th the members visited Scorborough, where, by permission of Lord Londesborough, Mr. J. R. Mortimer opened some mounds, particulars of which appear in the present issue of our Transactions. The churches of Scorborough, Leconfield, and Lockington were inspected under the guidance of Mr. Boyle. The site of the ancient home of the Percy family was also visited.

In conclusion, your Council regard with satisfaction the past work of the Society, and look hopefully to its future.

Statement of Accounts for the Year ending September, 1895.

Dr.

1894.		£	s.	d.
Sep. 14th.	By Cash in hand	9	15	4
	,, Subscriptions received during the year..	37	5	6
	Balance due to Treasurer	1	0	8
		£48	1	6

Cr.

	£	s.	d.
To paid William Andrews & Co. for printing Transactions, including binding and blocks	34	2	0
,, ,, Mr. Andrews (Sundries), Cab Hire, Postage Stamps, etc.	2	7	0
,, ,, Self, Stamps and Account Book and Stationery	0	13	0
,, ,, William Andrews & Co. for Printing	4	19	9
,, ,, Two Dinners for Reporters, and use of Assembly Rooms at Annual Meeting, and for Postal Orders.....	1	7	3
,, ,, Meeting Room, Station Hotel, August 16th ...	0	2	6
,, ,, Society Antiq. Lond. for Subscriptions to Congress and Index.....	4	10	0
	£48	1	6

Audited and found correct, this 26th day of August, 1895,

H. WOODHOUSE.

TRANSACTIONS

OF THE

East Riding Antiquarian Society.

Historic Londesborough.*

By Rev. Canon Wilton, M.A.

LONDESBOROUGH CHURCH, like many another, strikes its roots deep down into English history, and is more fortunate than some old country churches in having preserved a few of its ancient monuments. The most important is the brass on the chancel floor, dated 1483, which commemorates Margaret, Lady Clifford, and Vescy, daughter of Henry Bromflete, Lord Vescy, wife of John, Lord Clifford and Westmorland (the "bloody Clifford" of Shakespeare), mother of Henry, Lord Clifford, Westmorland, and Vescy (the "shepherd lord" or "good Lord Clifford" of Wordsworth), who lived in disguise as a shepherd in Yorkshire and Cumberland, from the battle of Towton to the accession of Henry VII., and probably caused this brass to be placed here.

John, Lord Clifford, was one of the leading Lancastrians whose cause was crushed at the battle of Towton, where so many thousand Englishmen were left dead on the field that sad Palm Sunday in 1461. He was only twenty-five years old when he fell at Dintingdale, between Scarthingwell and Towton,

* Read at Londesborough, May 27th, 1895.

being struck by an arrow as he took off his gorget. Shakespeare, with his prejudice against the Lancastrians, has showered his sharp words upon him as the "slayer of young Rutland" and "Old York," "that Clifford, that cruel child-killer," "bloody Clifford," "fell," "hard-hearted," "unrelenting," "rough," "stern," "dastard," and "treacherous coward." All these "spears, arrows, and bitter words" the dutiful son meets, and puts on one side with the silent protest graven in eternal brass—"Nobilissimus Vir."

The marriage of Margaret, daughter and heiress of Henry Bromflete, Lord Vescy, with the historic John, Lord Clifford, brought the estate of Londesborough into the Clifford family, in whose hands it remained as successively Earls of Cumberland, Earls of Burlington, and Dukes of Devonshire, until the last Duke but one (William) sold it to Mr. Hudson, the railway king, and he again to the trustees of the late Lord Londesborough (Lord Albert Conyngham or Denison), who, when raised to the Peerage, took his title from this place. I may here mention that the Earl of Londesborough's son, Viscount Raincliffe, married a daughter of the late Earl of Westmorland, who was descended from the Lord Clifford and Westmorland mentioned on the brass, so there is a connection between the present noble owner and the famous family who possessed the place for nearly four centuries.

It would be interesting to dwell on the doings of the "Bloody Clifford" and his son, "the shepherd Lord." The Lady Margaret, wife of the former and mother of the latter, was married a second time to Sir Lancelot Threlkeld, in whose Cumberland home, Tanwath Hall, a secret chamber has been discovered, to which her son, a shepherd on the Cumberland hills, perhaps resorted, when he was in concealment and disguise for nearly a quarter of a century. We may picture him wandering sometimes on our wolds in

sight of the hall where his mother lived, and the church where she is buried, or more frequently in the safer recesses of the Cumberland mountains, "a shepherd clad in homely gray." In such scenes his mind was disciplined, until (as Wordsworth says)—

> "The good Lord Clifford was the name he bore."

> "Love had he found in huts where poor men lie,
> His daily teachers had been woods and rills,
> The silence that is in the starry sky,
> The sleep that is among the lonely hills."

"On the restoration of Lord Clifford, the shepherd, to the estates and honours of his ancestors" (to quote the title of Wordsworth's poem), he had this brass placed on our chancel floor in memory of his father and mother. It is not known where he was himself buried, but may it not be conjectured that he was brought to Londesborough, and laid beside his mother? When first I came to this parish there was a stone near her's, from which the brass had been removed. May it not have borne the name of the good Lord Clifford?

His descendants became Earls of Cumberland, and the wife of one of them is buried here. Her imposing tomb may be seen in the north chapel or vestry, "The Lady Grisold, Countess of Cumberland," and the inscription records the fact that her eldest daughter, "Lady Margaret," was married to Sir Thomas Wentworth, of Wentworth Woodhouse, who afterwards was known as the famous Earl of Strafford, whom his master, Charles I., allowed to be beheaded. It is interesting to think that this great man married his first wife from Londesborough.

The next Earl of Cumberland, Henry, lies buried beneath a similar tomb in York Minster, and he is said to have died of grief for the untimely end of his brother-in-law. Thus we are connected by one of our monuments with the struggle between the Parliament

and King Charles I., and by another with the wars of the Roses in the time of Henry VI.

The daughter of this last Earl of Cumberland, Elizabeth, Baroness Clifford, is thus mentioned in our register:—"The Right Honble. Elizabeth, Countess of Burlington and Cork, sole daughter and heiress to Henry, Lord Clifford, last Earl of Cumberland. She was born Sept. 17th, 1613; died Jan. 6th, 1690." She was married to Richard Boyle, first Earl of Burlington and Cork, in 1635.

It was this first Earl of Burlington and his wife who restored the church. We see their work in the chancel arch, and the chancel door bears the date of 1679. The porch belongs to the same period, and so also do the pinnacles of the tower. They also built and endowed the village hospital or almshouse for twelve old people, an interesting foundation with a set of rules that are very suggestive—requiring attendance at the prayers of the church twice a day, and at the Holy Sacrament four times a year, and good behaviour at all times under the threats of mulcts, penalties, and, as a last resort, of the inmates being put out of the society as persons utterly incorrigible.

The first burial from the hospital was in 1683, and there has been on an average about one funeral every year since.

Richard, the first Earl of Burlington, was buried on the 15th of January, 1697, his son, Charles, Lord Clifford, having died three years before, as shown by this entry in the register:—

> "1694, Charles, Lord Clifford, who died at Londesborough, Oct. 12th, was layed up and buried in the chancel there Oct. 23rd."

It is probable that this vault, which was entered from the north chapel, and extends under the altar table, was constructed at this period, and hence the

delay of a fortnight in the laying up of the body. His wife, Jane Seymour, daughter of the Duke of Somerset, is buried in Westminster Abbey, where I have seen her monument.

The second Earl of Burlington succeeded his grandfather, the first Earl, in 1697, and died in 1703.

The old engraving of the house was dedicated to him, in which we see the churchyard and pleasure-grounds as they were before the third and great Earl altered and improved them.

Charles, the second Earl, died in 1703, as mentioned before. Then came a period of fifty years from 1703 to 1753, which may be called Londesborough's classic era, when Richard, the third Earl of Burlington, so well known as the patron of literature and art, the builder of Burlington House, London, and the Assembly Rooms at York, and the friend of the great poet Alexander Pope and the great actor David Garrick, made Londesborough what it has since been. He it was who planned and planted the far-stretching avenues and the far-seen clumps, and formed the lakes and waterfalls which add such beauty to the park, and made the pleasure-grounds what we now behold them.

There is a tradition that Pope visited him here, as we know he visited him elsewhere; and I was much pleased to find in Pope's poetical epistle on "The use of riches," dedicated to Richard Boyle, Earl of Burlington ("by his affectionate Alexander Pope"), allusions to the scenery of the park and pleasure-grounds which (to my mind) proved that the poet had seen here with his own eyes what he describes so accurately in his epistle.

One peculiar feature of the chalk formation of the wolds is the frequent occurrence of "combes," as they are called, or sudden hollows in the hill-sides, which look as if they had been worn into their present smooth round shape by the action of water in some long-past geological era. In this park there is one of

these combes so beautifully rounded that it forms a perfect amphitheatre. The late Lord Londesborough chose this place as an admirable locality for the revival of old English sports. And it was a wonderful sight to see the hill-sides which surround the grassy basin crowded with spectators of the games, as again at the coming of age of Lord Raincliffe nine years ago.

Now, in Pope's epistle there is an evident reference to this modern amphitheatre, as well as other parts of the park scenery, and an indication that the combe was rounded into the perfect form which it now possesses, under the eye of Lord Burlington himself. There can be little doubt that Pope was describing what he had seen at Londesborough when he wrote the following lines to its noble owner:—

> "To build, to plant, whatever you intend,
> To rear the column, or the arch to bend,
> To swell the terrace, or to sink the grot;
> In all let Nature never be forgot.
> Consult the genius of the place in all,
> That tells the waters or to rise, or fall,
> Or helps the ambitious hill the heavens to scale,
> Or scoops in circling theatres the vale,
> Calls in the country, catches opening glades,
> Joins willing woods, and varies shades from shades,
> Now breaks, or now directs, the intending lines,
> Paints as you plant and as you work designs."

For, not to mention the swelling terrace supported on arches, the water collected in lakes or descending in falls, the glimpses of distant country, the opening glades, the endless diversity in the outline of the landscape, and the rich painting in the varied and contrasted shades of the trees, the couplet—

> "Or helps the ambitious hill the heavens to scale,
> Or scoops in circling theatres the vale,"

manifestly alludes to the skill with which the height of the hills is magnified by the planting of clumps on their summits (the Londesborough Clumps, as they

are called, visible from Lincolnshire), and the peculiar pains which had been taken to form a perfect amphitheatre out of the natural basin of the combe.

There was another member of the Clifford family buried in the vault of the chancel, who was a personal friend of Pope. The entry reads—

> "1725, the Right Hon. Henry Boyle, Baron of Carleton, Lord President of the Council, was buried on the 31st of March."

In his "Epilogue to the Satires," in that splendid enumeration of his friends, Pope mentions Lord Carleton—

> "Carleton's calm sense and Stanhope's noble flame
> Compared, and knew their generous end the same."

And in one of Pope's letters to the Earl of Burlington he says, "I paid a visit to my Lord Carleton at Middleton. The conversations I enjoy here are not to be prejudiced by my pen, and the pleasures from them only to be equalled when I meet your Lordship. I hope in a few days to cast myself from your horse at your feet."

This would probably be at Londesborough. Indeed, this letter may be said to prove to demonstration the truth of the tradition that Pope visited Londesborough, and on this occasion rode over from Middleton on a horse lent him for the purpose by Lord Burlington.

The memory of Garrick lingers in the name borne by the unique avenue of yews in the pleasure-grounds, "Garrick's Grove" or "Garrick's Walk."

It will be remembered that Mrs. Garrick was a Viennese of the name of Viegel or Violetta, and esteemed the best dancer in Europe. She was married to the famous actor in 1749, and received from the Earl of Burlington a wedding portion of £6,000. Before her marriage she resided at Burlington House, under the care of the Countess, who treated her with great kindness, and doubtless Garrick and his wife

sometimes paid a summer visit to Londesborough. Mrs. Garrick lived to a great age, and was in her latter years a friend of Hannah More.

On my first coming to Londesborough, nearly thirty years ago, I heard from the oldest inhabitant, Mr. George Thorpe, an interesting anecdote preserved by his wife—the grand-daughter of the parish clerk in the middle of the last century. Garrick was asked by the Rector, Mr. Brian Allott, who was also Rector of Burnby, 1736-1757, to give him some hints for effective reading in church. He consented to do so, and the Rector went into the desk, while Garrick formed the audience, with the addition of the parish clerk, who had doubtless brought the key. As soon as the Rector had opened the Bible, he was told by the great actor to shut it up again, and open it a second time as if he felt it was the Word of God. "Don't treat the Bible and Prayer-book," Garrick added, "as if they were no better than a day-book or a ledger." These words, spoken a century and a half ago in this church, have often been remembered by the present Rector, and are deserving of wider publication.

When the Rector to whom the actor preached so profitable a lesson died, in his eightieth year, January 11th, 1773, having previously resigned the living and retired to Bilham Grange, Garrick wrote the following beautiful epitaph for his old Londesborough friend. It may be seen in Kirkheaton Church :—

> "More with the love than with the fear of God,
> This vale of sorrow cheerfully he trod ;
> So tuned to harmony and hating strife,
> From youth to age unclouded was his life;
> Nought could his earthly virtuous joys increase,
> But heavenly joy and everlasting peace."

The Earl of Burlington, the friend alike of Rector and actor, had died in 1753, and all would be changed at Londesborough then. The Rector soon

resigned, though he lived twenty years longer, and Garrick and he evidently kept up to the last the friendship they had enjoyed together here.

The third and great Earl of Burlington left no son, but his daughter (Baroness Clifford in her own right) was married to the Marquis of Hartington, afterwards Duke of Devonshire, and so this place passed into the hands of the owners of Chatsworth, and lost first its importance and then its ancient hall, pulled down in 1819 by William, Duke of Devonshire, who on revisiting this place, as I have been told, shed tears over the ruin he had wrought. He afterwards consoled himself by selling the home and burial-place of his ancestors for £470,000.

There is no memorial here of the Earls of Burlington, except their funeral banners preserved in the vestry, unless we call the Hospital the monument of the first Earl, and the stately clumps and avenues the fair but decaying memento of the last Earl :—

> "So fades, so languishes, grows dim and dies,
> All that this world is proud of."

It may be permitted to me to say a few words about two of the Rectors. The list of all of them may be seen in the vestry from 1275, including Jonathan Dryden, a cousin of the poet ; Dr. Fall, Precentor of York Minster, and friend of Archbishop Leighton. We have the honour of numbering among the Rectors of Londesborough St. William of York, the only Archbishop of York who has been canonised. I had the pleasure of re-discovering this fact in Canon Raine's History of the Archbishops, where it is given in a notice of the preferments held by the Saint before he became Metropolitan. The fact was discovered by the learned research of Chancellor Raine, but had escaped his memory when I recovered it, and now St. William's name is honoured not only by the majestic north window in the choir of York Minster, but by the

fine representation of him in our memorial window to the late Col. Young. Our Archbishop was much interested by the picture of his predecessor when he was lately here, and by the fact that St. William was Rector of Londesborough.

From St. William to Sydney Smith is a long descent, at least in time. The great wit and famous Canon of St. Paul's held this living in commendam for nine years along with Foston, till Mr. Howard, the late Lord Carlisle, should be old enough to be Rector. Sydney Smith had an excellent curate here, Mr. Mayelstone, whose memory was much respected.

My former venerable friend, the oldest inhabitant, gave me some graphic descriptions of Sydney Smith's visit to the parish once or twice a year, and the interest which was felt in the village when he drove over from Foston, his other living, to preach an occasional sermon at Londesborough. His reading and manner in the pulpit were described to me as having been "bold and impressive." As soon as the sermon was over, he would hasten out of the church along with his hearers, and chat with the farmers about their turnips, or cattle, or corn crops, being anxious to utilise his scant opportunities of conversing with his parishioners.

There was one good anecdote which my old friend imparted to me. On one of his rare visits to the place he met a boy, who naturally stood and stared at the stranger. "Where are you going, my boy?" he inquired. "To't Sunday School," the boy answered, and continued to stare. "Who do you think I am?" "I dun noa." "Am I Mr. Mayelstone (the curate)?" "Noa." "Am I Mr. Mayelstone's mother?" "Noa." "What do you think I am, then?" "I think you're maist like one of them chaps that gangs aboot wi' knives and razors." With this happy answer, so curiously descriptive of the pointed and trenchant strokes of wit which Sydney Smith knew so well how to deliver, the pluralist Rector was delighted, and to

show how he appreciated his sharp young parishioner he put his hand into his pocket and pulled out half-a-crown, an act of generosity which was quite sufficient to fix this famous passage of arms in the memory of the villagers for all future time.

There was until lately living in this parish an old man aged eighty, who was proud of telling how he was invited over to Foston to "brew for Sydney," as he affectionately called him.

I have been asked to describe the church and its associations, including the interesting Saxon cross and sun-dial above the church door, which, until a few years ago, were concealed with plaster, and which show at what an early period Christianity found a home here. Indeed, we at Londesborough are inclined to believe with Dr. Drake and the third Earl of Burlington and Mr. Wright and the late Lord Londesborough, that this was the site of the ancient Delgovitia, and that here King Edwin had his summer palace, where the Council was held in which Paulinus persuaded the King and his chief men to embrace Christianity, when they marched across the park, along the line of the Roman road laid bare last week by the emptying of the lake, to Goodmanham over the hill, and there destroyed the heathen temple.

There exists in the park an early Anglo-Saxon burying-place, discovered in my time, from which various interesting relics have been taken, including a coin of the Emperor Carausius, with amber beads and daggers and fibulæ, found near the skeletons, which had been wonderfully preserved by the chalk. This burying-place belonged to a period before our green wolds had been gladdened by the "beautiful" feet of St. Paulinus.

An interesting fact has been imparted to me by my old college friend Canon Isaac Taylor, with regard to the hilly character of our parish. He observes "the hills with you were so steep that the usual eight oxen

could not draw the plough. Elsewhere eight bovates make a carucate, but at Londesborough in 1086 ten bovates made a carucate, and in the thirteenth century twelve bovates made a carucate. Showing that ten and then twelve oxen were yoked to the plough instead of eight."

I have sometimes watched with wonder the ploughing of the steep slopes in our dales without knowing that the difficulty was noticed in Domesday Book.

It is interesting to think that our steep green hills were traversed not only by Paulinus, who must have passed through our park on the Roman road to Goodmanham, but also by the followers of St. Columba from the island of Iona, whose presence on this spot is testified by the interlacing equal-limbed Oriental and Irish cross above our church door. By missionaries from Rome and from Iona the Gospel was planted on our breezy wolds, and it is a happiness to think that for thirteen centuries the name of Christ has been known and worshipped here, and perhaps on this very ground for a thousand years.

The following is a copy of the inscription on the Clifford brass in the chancel mentioned at the beginning of this paper :—

> "Orate pro animâ Margaritæ dominæ Clyfford et Vescy olim sponsæ nobilissimi viri Johannis Domini Clyfford et Westmorland; filiæ et heredis Henrici Brownflet quondam domini Vescy: Ac etiam matris Henrici domini Clyfford Westmorland et Vescy, quæ obiit XII die mensis aprilis anno domini MCCCC nonogesimo iii° cujus corpus sub hoc marmore est humatum."

The Driffield Moot-Hill.*

By Rev. E. Maule Cole, M.A., F.G.S.

WHETHER this mound at which we are to-day assembled is a moot-hill or not, is a moot point. I need hardly say this is not a pun. A *moot* point, according to Skeat, is one "reserved for public discussion." As in olden days the popular meeting, or gemót, for discussion took place in the neighbourhood of a moot-hill, it is only fit and proper that the particular point which is the subject of this paper, should be brought forward in this particular place. The mound has this much in its favour, that it has always been known as the Moot-Hill. Tradition runs not to the contrary, and tradition, though not always trustworthy, should not lightly be set aside. The mound is not in its original condition. It has been dug into, and carted away wholesale, but enough remains to attract immediate attention. It may have been a tumulus originally, for all we know, but there is nothing that I am aware of to preclude the idea that it may afterwards have served the purpose of a veritable moot-hill. Phillips, in his "Yorkshire," applies the name "Raths," a synonymous term, to large mounds of this sort, and instances the well-known mound at Aldro, which has been opened by my friend, Mr. J. R. Mortimer, and proved to be sepulchral. He also mentions, as a probable "Rath," the Duggleby Howe, which was opened by Sir Tatton Sykes in 1890, and found to be one of the most remarkable sepulchral mounds yet explored. This mound had a flat top,—the original apex having been shorn off for some purpose,—and contained, near the

* Read at Driffield, September 25th, 1894.

surface, a large cross of clay, which possibly might have been intended to signify the sanctity of the laws proclaimed from it, in a later age, supposing the mound, which is pre-historic, to have been used subsequently for a moot-hill. Similar mounds occur at Kippax, in the West Riding, and at Barwick-in-Elmet. Mr. Speight, in his recent volume on Nidderdale, claims Claro Hill, near Allerton-Mauleverer, as a moot-hill. It is 200 feet high, and probably natural. His words are: "It is very probable that this was a *mote*, or meeting-place, of the Anglo-Saxon courts, from which ancient centre of assembly the wapentake of Claro derives its name. Here, doubtless, all important public business was transacted, complaints heard, new laws promulgated, justice dispensed, and all such matters as affected the common interests of the wapentake discussed and settled."

At Brampton, in Cumberland, which I visited a few weeks ago, there is a natural hill, 360 feet high, with an entrenchment round the top, which is known as the Moot-Hill.

In Scotland moot-hills are not infrequent, *e.g.*, the Moot of Urr, which Murray, in his guide-book, describes as "a very perfect circular mound, surrounded by a deep trench, and standing on a wide platform, also enclosed within a fosse. In Celtic days it was probably used as a seat of justice and place of council." There is also the Moot-Hill at Hawick, a tumulus about 300 feet in circumference, and 30 feet in height, the old place of meeting of the court of the manor. According to the same author, "on the *Moot-Hill* at Scone, at a mound north of the abbey, the King sat to hold Parliaments and Law Courts."

These references serve to introduce the next question —What was the purpose of moot-hills?

To answer this we must refer to the literature and customs of the old Norsemen to whom we, in the Northern part of England, are so largely indebted for

our institutions, our dialect, our names and place-names, and the bravery and hardy physique of our sailors. With the Saxons of the South, we of the Danelagh have little in common. For our ancestry we look to the hardy Scandinavian freebooters, who laid the foundation of England's supremacy of the seas. We learn then from the old Sagas that the people of Norway used to meet once a year at a Thing, or general council of the nation, to discuss matters of public interest, to frame laws, to decide disputes regarding land and property, to elect a king possibly, and even to control the marriage of a king's daughter. This was called the Althing, but there were also lesser "Things" held more frequently, namely, the mót and the hústing. We have preserved the former word in the name Moot-Hill, and, possibly, as Canon Isaac Taylor suggests, in the word "meeting;" and the latter in the familiar "hustings" held for the election of members of Parliament. The assembly of the Althing took place in the open air on a plain, called the Thingvöll, or on an island, or some place free from interruption. The lesser Things probably followed the same rule. The place was commonly enhazelled, *i.e.*, roped round with cords attached to stakes of hazel-wood, within which sat the judges and jurymen. This was sacred ground. No one was allowed to come to a Thing with any weapons. The meeting was peace-holy. After matters had been discussed, and decisions given, the verdict, or the law, as it might be, was declared from a neighbouring mound, called the lög-berg, or, as we might say, moot-hill. It is interesting to note that in the Isle of Man the old custom has been preserved to the present day, no law being valid till it has been proclaimed from the summit of the Tynwald Hill. We see, therefore, the meaning of a moot-hill. It was not so much the place of meeting, as the place of proclamation. When the business was over, there was a weapon-shaking, or

weapon-clashing, in other words, a "wapentak," to signify that the decisions were agreed to, and the meeting dissolved. Hence our term "wapentake," which is applied in Domesday to all the divisions in the North and West Ridings, though in the East Riding and in Holderness they are called "Hundreds." Evidently the terms are synonymous, as in Kirkby's Inquest (A.D. 1284), Knights' Fees in Yorkshire (A.D. 1303), and Nomina Villarum (A.D. 1316), the "Hundreds" are called "Wapentakes." This being the case, we might expect to find in every wapentake a moot-hill from which the law was proclaimed. We have one here apparently in the Driffield Hundred, and I should not be surprised to hear that others have been more or less identified by previous writers. I may perhaps be allowed to remark that many years ago I claimed something of the kind to explain the name of my parish, Wetwang. The name is unique. It smacks of China and Burmah! but more especially of Norway, where there are innumerable "vangs." "Vang" is a field, a "cultivated field," and possibly connected with "Ing," a Yorkshire term for a meadow, even on the high Wolds. In Icelandic literature we meet with the word "Vettvang," applied to law proceedings. The "Bua-kvid" was a meeting, or Thing, of five or nine neighbours to try cases of assault, etc. It was also called Vettfang-kvid. The initial word "Vett," meaning "Witness," though it was not necessary that they should have been eye-witnesses. The space within which they met is defined as the Vettvang, or ground across which an arrow might be shot, say two hundred yards. Such a field exists in Wetwang, in the Cow Pasture, with a mound in the centre, and it is not improbable that this circumstance gave its name to the village.

Alfred, King of Northumbria.*

By A. N. Cooper.

ALFRED of Northumbria, like Jephtha, like Don John of Austria, and our Duke of Berwick, though born with the bar sinister across his escutcheon, yet far exceeded in abilities and virtue his brethren of legitimate birth. I would remind you of the force of the geographical terms of the period in which he lived. Northumbria might be described as having a fixed frontier on the south, viz., the Humber, and a movable frontier on the north, which sometimes included only two or three Scotch counties, and sometimes extended as far as the Forth, for it will be remembered that Edinburgh is named from Edwin, who built it, who was one of the Northumbrian kings. Northumbria was itself divided into Bernicia and Deira, Deira consisting of Lancaster, York, Westmoreland, Cumberland, and Durham, and Bernicia of Northumberland, and more or less of Scotland. When there was a King of Deira and Bernicia, there was no King of Northumberland. It was in 547 the Saxons, under Ida, sailed from Germany up the Humber, and after a battle at Catterick, became masters of the North. On Ida's death, another chieftain, said to be a descendant of Wodin, left Bernicia, and tried his fortune in the southern kingdom of Deira. His name was Ella, and he is said to have left his name in Kirk Ella, Elloughton, and other places near Hull. The two kingdoms were again united under Edwin, founder of Edinburgh, in 617, whose successors, Oswald and Oswy, leave little history but their effort to resist the incorrigible pagan Penda, and

*Read at Little Driffield Church, September 24, 1894.

their examples of Christian charity. Again the kingdoms were divided and united again. Oswy having first shared his dominions with Oswin, and given him Deira, afterwards caused him to be assassinated, and seized his possessions. His eldest son, our Alfred, was rejected by the nobles on account of his illegitimate birth, and Ecgfrid placed on the throne in 670. For the fourteen years his brother reigned, Alfred retired to private life, and studied in Ireland. Learned men called him "Sapientissimus," and spoke of him as "most learned in the Scriptures," and Alceuim gives him the title of "Rex simul atque magister." It may be well here to say something of Saxon education. It may fairly be said none learned except those with a taste that way. A King of Kent, signing his name with the Holy Cross, caused to be added "Pro ignorantia litterarum." The wise severity of Alfred the Great caused his nobles and thanes to learn to write in mature age, or if they would not, then they must have a son, kinsman, or servant taught. Alfred's studies were before the advent of Theodore of Tarsus caused an impetus to the study of the classics. If we take the studies of a contemporary, we may suppose he will have learned Roman jurisprudence, Latin poetry, arithmetic, astronomy, and astrology in addition to the sacred Scriptures. Taught by the unhappy fate of his brother, Alfred saw the folly of military ambition for himself, and the hardships it inflicted upon the people. He therefore occupied his mind in promoting their education and religion, from which he got the name of Alfred the Wise. He was the friend of Aldhem, the scholar, and it may be interesting to note that their subjects of learned discussion were on the number seven, flowers of the Bible, tenets of the philosophers, on the nature of insensible things, and on prosody.

Considering the ecclesiastics were the sole historians of that time, it follows that Alfred's relations to the

Church were those most likely to attract their attention. Eddius relates that having made his friend Wilfrid a bishop, on his encroaching on the royal prerogatives, he drove him from the kingdom, nor would a letter from the Pope induce him to reinstate him, but called forth a somewhat contemptuous reference to Rome as the Apostolic See, "As you choose to call it."

Not even the industry of Sharon Turner can adduce any other facts as to his reign, and he not only states his death from sickness in 705, but also tells how his speech failed him before his death, which he, or more probably the monkish chronicles, attributed to his withstanding the Church. This contradicts the statement that he was slain in battle at Ebberston, near Scarborough. I feel the most interesting point of to-day is Alfred's connection with Driffield. Speaking in the presence of an authority on place-names, I hesitate to give in my adhesion to Deira-feld, the seat of Saxon power in Holderness, the probable residence of the king, and the well-known King's Mound near Driffield would seem to imply the presence of a court. Also the cluster of villages at the foot of the Wold would be very probable in the vicinity of a powerful chief to protect them. On the other hand, I believe I am right in saying that no remains of Alfred have been found, although search has been made for them. Most are aware of the contemptuous way it is usual to speak of Saxon times. Canon Greenwell at Wensley last month gave expressions to the erroneous belief that they were painted savages, and stated they were as well clothed and fed as ourselves. I agree. The Nineteenth Century presents a similar but no brighter example of a king (Count of Paris) not permitted to reign, and betaking himself to study, scarcely, however, in the contentment which marked the case of Alfred. Perhaps it was to his wisdom that during the Heptarchy Northumbria was the only kingdom which had

both a silver and a copper coinage, a sceatta, a silver coin, and a stycea, a copper coin, both of Alfred's being in existence. Turner gives an account of their food, drink, dress, houses, and even their hot baths, so common that bathing in cold water was thought a fitting mortification for a man. Even delicacies were known to them, and about Alfred's time we read of St. Boniface sending an Abbess a present of cinnamon, pepper, and frankincense. I have had one great pleasure in reading up for this paper which I should be only too glad to pass on to you who hear it. There is always a disposition to think of those who are separated from us by long distances of space or time as very different, and differ for the worse. I have found it otherwise. In this month's "Nineteenth Century" Dr. Jessop speaks of the Anglo-Saxon Parish Priest as on a line with the best of those now taking orders, and I hope I leave the impression that Alfred of Northumbria was worthy to rank with the best of our blood royal.

The opening of Six Mounds at Scorborough, near Beverley.

By J. R. Mortimer.

BY permission of the Rt. Hon. Lord Hotham, I was permitted, during the second week in July, 1895, to open, for the inspection of the East Riding Antiquarian Society, 6 mounds of a group of not less than 170, which cover a wedge-shaped area of about 4 acres, situated a little S.E. of "Scorborough Hall." Previous to our research, the import of these mounds, though mapped on the Ordnance sheet, was entirely unknown to the inhabitants of the neighbourhood; and their existence was but little known even to the Antiquary. They are from 2 to 7 yards apart, varying in size from 2 to 12 yards in diameter, and from 8 inches to 3 feet in elevation. No particular plan of arrangement is observable in this group. At some unknown, but probably comparatively recent period, all the larger ones have had more or less of their tops shaved off, probably to obtain material to raise low and swampy places in the field, whilst several of the others show traces of having been dug into, perhaps by persons wishing to know what they contained.

The first 4 mounds I explored were near the S.E. end of the group. Under each was a grave, sunk from 2 to 2½ feet below the natural surface of the land.

No. 1 was the largest mound I explored, it had a diameter of 21 feet and an elevation of 2½ feet. Under this mound, at the bottom of the grave, lay an adult body, on its back, with knees much pulled up and pressed over to the east; both arms doubled, with the hands near the face; the head was to the south.

No. 2 measured about 13 feet in diameter, and 15 inches in altitude. The remains on the bottom of the grave under this mound were those of an adult lying on its left side, head to north, knees much pulled up, and hands to the face.

No. 3. This mound was similar in size to the last; but there was no trace of any remains, the body having entirely disappeared.

No. 4. This small mound was only 9 feet in diameter, and 1 foot in elevation; under which, at the bottom of the grave, lay the body of an adult on its left side. It had its head to the N.N.W., knees much pulled up, left arm doubled, with hand near the face, right arm bent to a right angle, with the forearm over the chest, and its hand on the left elbow.

Mounds No. 5 and 6 are situated near the N.W., and broad end of this group, and were from 10 to 12 feet in diameter, and 12 to 15 inches in height. Like the preceding four mounds, there was under each a grave sunk to a depth of about 2½ feet below the base of the mound. At the bottom of the one under No. 5, were little more than the impressions of a full sized body, with its knees much drawn up, and apparently on its left side, with the head to the S.W.

No. 6. Under this mound lay an adult body on its left side, knees, like all the others, approaching the chin; arms bent with hands near the head, which was to the north. All the bodies were too much decayed to admit of any of the long bones being measured; and as no trace of pottery or implements of any kind were found with any of them,* it is unsafe to say whether they belong to an early or late British period. I am, however, inclined to assign them to a late period, as had any small article of iron been interred with them, it is almost certain that the wet and corrosive nature of the clayey ground would have removed all trace before now; whereas this would not have been the

* A portion of a hand mealing stone was found among the soil in grave No. 3.

case with flint, and other stone tools, or even pottery; and had such been placed with the bodies, as was the use with interments in the barrows of the stone and bronze periods, we should most probably have found them.

I am, therefore, inclined to think that these mounds belong to a late British period—the early iron age—and like the group of barrows at Arras, six miles to the west, and the one called Danes' Graves, eleven miles to the north, both of which may be of about the same age, are the burial mounds of a community of ancient settlers.

In the Arras group, three of the mounds contained the remains of a British chariot, and one of the barrows on Beverley Westwood also contained the remains of a chariot. It is, therefore, not improbable that in some of the larger mounds of the Scorborough group the remains of chariots may be found by some future explorer, as large pieces of iron and bronze, such as a wheel tire, might for a long time resist the corrosive nature of the clay of which the mounds consist.

The Castle of Kingston-upon-Hull.*

By Joseph H. Hirst, M.S.A.

TO-DAY the town of Kingston-upon-Hull presents no appearance of ever having been of military importance. We learn, however, that for a long period Hull was recognised as "the bulwark of the north, and its chief defence against foreign invasion." As a military station it had few rivals, having at one time as many as fifteen thousand troops quartered in the town and garrison.

The walls, towers, gates, and ditches with which the town was originally encompassed, were of such scientific design and construction that in the reign of Charles I. these fortifications proved of sufficient strength, during a long and vigorous siege, to baffle all the attempts of a brave and formidable army.

The ancient walls, giving protection to the north, south, and west sides of the town, were sanctioned (upon a petition of the burgesses in the year 1322) by Edward II., who in a royal license authorised his "beloved burgesses and commynaltie of Hull for the more security of the town, to make sure the same with ditches and walls of stone and lyme, and also rampet the saide walls and the saide towne so made sure, and the same walls so ramped they to have to them and theire successors burgesses of the same towne for ever." The cost of these works was to be defrayed by a tax levied during a period of five years upon all imported and exported goods, but this tax not being sufficient to meet the expenditure, a further toll of a penny in the pound was laid upon all goods imported by land or water. The fortification referred to con-

* Read at the Guildhall, Beverley, December 13th, 1894.

sisted of a ditch or moat, and a wall with towers and gates, extending from the mouth of the harbour to what is now the west end of Humber Street, thence in a northerly direction to a point near to Whitefriargate Bridge, and eastwards to the north end of High Street. The east side of the town, however, was at this time deemed to be sufficiently protected by the harbour, across the mouth of which at certain periods a heavy chain was drawn.

Historians differ as to the materials used in the construction of the first fortifications. That the walls, as existing in the reign of Richard II., were of brick, is clear. Leland says: "The towne of Kingston-upon-Hull waxed very rich, and Michael De la Pole, merchant there, was made Count of Suffolk, in whose time the town was wonderfully augmented in building, and was enclosed with ditches, and the wall begun, an yn continuance endyd and made all of bricke, as most of the houses of the town was. In the wall be four principal gates of brike, and yn one of them a posterne."

Dr. Littleton, sometime Bishop of Carlisle, in a paper on the antiquity of brickmaking in England, says that in Sept., 1756, he made an extensive survey of the walls of Hull. At that period, parts of the towers and walls between North and Beverley Gates were still standing. These, he remarks, were constructed throughout of brickwork. As stone was a material not readily obtainable in this neighbourhood, it may be that the original walls were constructed of brick and not of stone as set forth in the grant of Edward II.

In passing it may be noted that the town, even as far back as 1321, was well known for its bricks. About this time, William De la Pole was the owner of a brickyard, which was situated outside the moat, a short distance from North Gate.

An old plan, considered by Mr. Frost to illustrate the town of Hull as it appeared in the 14th century,

shews that well-ordered fortifications protected the inhabitants on the North, South, and West sides. According to this plan, it would appear that the walls contained twenty-eight towers, four of which are round, and six are gate towers. The North Gate, a two-storied building with three tiers of battlements, was connected with the Lowgate by an embattled wall containing three towers. The latter gate was evidently of three stories, and also embattled. From this building to Beverley Gate, the wall was divided into equal distances by ten towers, all of similar design. Beverley Gate was of three stories with a sloping roof, surmounted by a square tower or chamber, and a tall spire. This arrangement is peculiar only to Beverley Gate. From here, a wall containing five towers was continued to Mytongate, and a wall with three towers connected Mytongate with Hesslegate. Both these last named gates were of one story. On the river front the wall contained seven towers and also a gate tower, which stood at the end of Marketgate. This gateway was of one story, and gave access to a half moon battery furnished with three guns. The chain across the harbour and the chain house are also very clearly shewn upon this old plan. Hollars' plan, published about 1640, shews the walls of the town to contain thirty-three towers, including six round and six gate towers.

North and Hessle gates closely resemble each other in design. Being barbicans they both span the moat; Myton, Beverley, and Lowgates, on the other hand, appear to have been built on the line of walls, and were each provided with a drawbridge thrown across the moat. The inner face of the wall, which connected Hessle gate with the harbour, was arranged as an arcade, carried upon semi arches, and the Gate tower in this wall is built across the street then known as the Ropery. According to Hollars' plan, the spire of Beverley gate had been removed, and was replaced by a roof of two spans. Portions of this gate, declared to

be ruinous, were ordered to be taken down in 1735. It was at Beverley gate that Charles I., on the 23rd April, 1642, was refused admittance into the town by Sir John Hotham, the Governor.

The total length of the walls on the north, west, and south sides was a little over 2,400 yards.

The walls seem to have been carefully maintained up to the year 1332. Edward III., on being received at Hull in October of that year, and entertained by William De la Pole, expressed himself as highly satisfied with the state of the fortifications. During the reign of Richard II., the walls and ditches became neglected, and the country, being threatened with invasion, the King ordered that extensive repairs were at once to be made to the walls and ditches. About this period, 1379, Robert de Cross, mayor, Walter Frost, Robert de Selby, Thomas de Waltham, Walter de Dymbleton, and Thomas de Malton, purchased from Thomas de Sutton, Knight, a certain quantity of land on the east side of the River Hull, on the banks of Drypool, north of the quay; also another parcel of land ten ells in breadth, and one hundred in length, on the quay, the whole amounting to about one hundred ells facing the east, and as many towards the north. Tickell tells us that upon this land a strong castle was built for the greater safety and defence of the town and haven.

In the year 1541 (October 1st), Henry VIII. made an inspection of the town and its fortifications. Having surveyed the walls and ditches on the north, south, and west sides of the town, he declared them to be in every way satisfactory. The east side of the town, however, appeared to require further protection, and he therefore gave orders for the immediate erection of a castle, two blockhouses, and other extensive works. These buildings were to be erected east of the River Hull, and by the King's especial commands were to be made "mighty strong." The Manor House in

Lowgate was also to be put into a thorough state of repair, and a ditch was to be cut from Newland to Hull.

The cost of these works amounted in all to something like £23,000, and was borne by his Majesty. It will be observed, however, that this took place some little time after the dissolution of the religious houses at Hull and neighbourhood, so that notwithstanding this apparently lavish expenditure, Henry would have a very handsome balance in hand.

In an original document, giving instructions for the "advancement of the work," many corrections are made in the King's own handwriting. The following are among the directions referred to :—

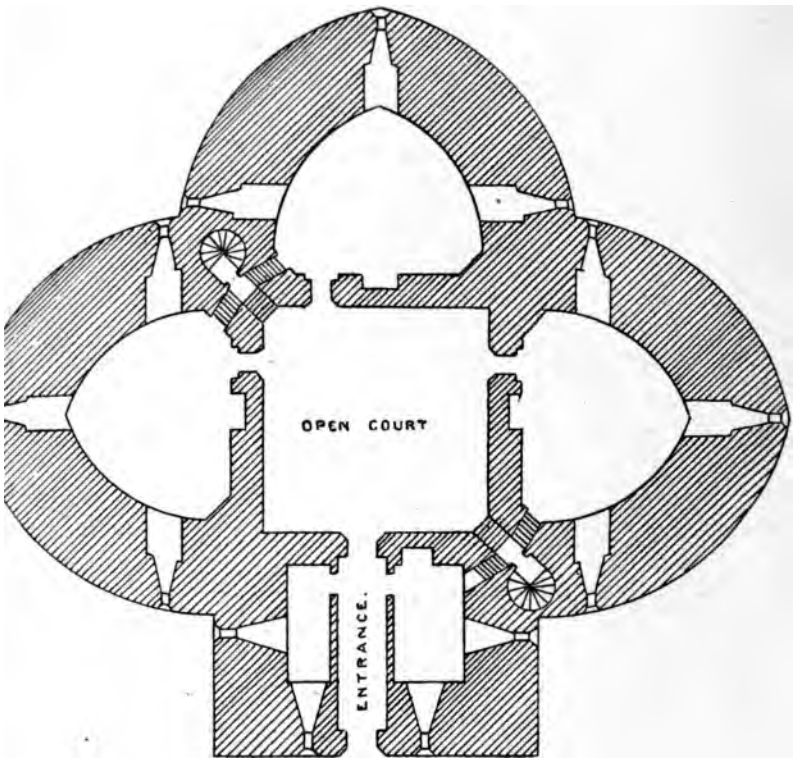
"The corner tower to be made larger, to answer the brick gate next the haven, and to respond to the gate where Constable hangeth."

"The gate where Constable hangeth to have a barbican made, to defend the gate and flanks."

The Constable referred to was Sir Robert, who appears to have been hung in chains over Beverley Gate.

The King appointed John Rogers as Surveyor of the work, and Thomas Allured as paymaster during the erection of these buildings. He also appointed two assistant wardens, one of whom laid the foundation stone of the castle on the 22nd February, 1541.

The materials from the nave of St. Mary's, which fell in 1518, and the stonework from the tower of the same church, which was pulled down in 1540 by order of Henry VIII., together with the materials from the religious house of the town and of the monastery of Swine, were used in the erection of the fortifications. Upon the demolition of the castle and blockhouses in later times quantities of these materials were found, and much of the stone was re-used in the construction of the footways of Great Union Street, and also in the building of St. Peter's schools, Drypool.



Scale of feet.

0 10 20 30 40 50 60 70 80 90 100 FEET.

GROUND PLAN OF THE BLOCKHOUSES.

The fortifications ordered by Henry comprised three distinct buildings. The north blockhouse which stood near the present north bridge, the south blockhouse near the south bridge, and the castle midway between the two blockhouses. These three buildings were connected by an embattled wall, some 1200 yards in length, running parallel with the bank of the harbour.

The castle consisted of an inner building or keep used as a residence for the Governor, 66 feet in length and 50 in width, surrounded by an open court 28 feet in width on the north and south sides, and 20 feet in width on the east and west sides. This Court was enclosed by a massive wall or outwork, some 19 feet in thickness. The keep, a building of three stories (each divided into two apartments), was constructed of brickwork, with stone quoins, and was lighted by long, narrow windows, with square stone heads. Its upper floors were reached by means of two separate staircases. The walls of this building were eight feet in thickness. The outwork, measuring 174 feet on each side, had a corridor five feet in width, extending all round the building. The east and west sides were formed into peculiar shaped apartments about 45 feet by 40 feet.

The only entrance to the castle, some 5 feet 6 inches in width, was on the south side of the outer building, and adjoined the wall connecting the castle with the south blockhouse. The upper platforms of the outwork (upon which were mounted the castle guns), were reached by means of two circular staircases. These platforms, measuring 56 feet by 52 feet across their greatest widths, were connected by gangways five feet in width.

The blockhouses in plan somewhat resembled the club on an ordinary playing card, the square portion of the figure being arranged as two apartments, with an entrance and corridor between. This corridor opened upon an inner court thirty-seven feet square, on three

sides of which were apartments measuring thirty-four feet by twenty-seven feet.

These buildings (the walls of which were fifteen feet in thickness) consisted of two stories with an upper platform, access to which was obtained by circular staircases built within the thickness of the walls. On the first floor were four apartments, each connected with the other by a narrow passage. The upper platform, upon which the guns were mounted, was of considerable extent, having an area of some 6,300 square feet.

The first Governor of the town who had charge of the castle was Sir Richard Long, Knight. He was appointed by Henry on the 17th February, 1541.

The yearly sum required to maintain the garrison at the castle was close upon £1,000. This annual payment for the protection of Hull appears to have become somewhat inconvenient, so much so that Edward VI., in the year 1551, "considering the great loyalty of the citizens of Hull," granted the charge and custody of the castle and blockhouses, with the land and grounds within the walls, thereunto belonging, to the Mayor and burgesses, "To them and their successors without giving any account thereof," and the Mayor and burgesses covenanted and bound themselves and their successors in £2,000 to repair and maintain the said castle and blockhouses. His Majesty at the same time granted, "by his especial grace," certain land and rents unto the same Mayor and burgesses.

A few years later the castle and blockhouses appear to have become neglected, and, in 1569, the Earl of Sussex, Lord President, and Lieut.-General of her Majesty's forces, visited Hull in order to inspect the fortifications. Finding them not being upheld in accordance with the agreement, he ordered their immediate repair. These repairs, however, were not carried out, and in the year 1599 Elizabeth entered

into an action against the Mayor and burgesses for non-fulfilment of agreement. The Mayor and burgesses pleaded that the west platform of the castle was ruinous at the time of the grant, and fell down four years after it came to them. Upon this a commission was appointed to inquire into the matter, and also to report whether it was necessary to reinstate the buildings. The report of this commission shewed the nature of the repairs required, and pointed out that the castle was so situated as to be of no use, neither to offend nor defend. That there had been for many years past no watch, ward, or garrison kept therein, because that there was neither need of any, nor could there be any, by reason that the whole lay in rubbish." The result of this report of the commissioners was that the action against the Mayor and burgesses was withdrawn, only to be renewed again by the Crown in 1637. The suit was carried on with much animosity until the commencement of the Civil War, which finally disposed of the matter.

Towards the close of the year 1627, it was rumoured that the French were making preparation for the invasion of England, and Charles I. thereupon issued orders for the Town of Hull to be put into a state of defence. The Mayor, Robert Morton, at once caused the fortifications to be repaired, and gave instructions for the erection of two strong bulwarks, to be constructed on the east side of the harbour near to the castle. He also petitioned the King to allow him twenty pieces of cannon for the defence of the new forts, so that "not only the said town may be taken or surprised, but also a great part of the Kingdom, especially of the north parts, may be overrun and ruined; this town being the chief defence, strength, and stay of the same." In consequence of the disturbed condition of the country, the King, a short time afterwards, commanded an inspection of the fortifications of the town to be made. Capt. Legg,

master of the armoury, who was appointed to make this inspection, visited Hull in 1639, with the result that the Mayor was ordered to erect magazines and stores, and to repair the walls, gates, drawbridges, and ditches. The old manor house was at the same time rented and converted into a magazine. This magazine was furnished with fifty pieces of large ordnance with their carriages, two hundred thousand muskets, carbines, pistols, and swords, eighteen hundred spades, shovels, wheelbarrows, with powder, shot, and match, to the value of upwards of six thousand pounds, three hundred head-pieces, three hundred pikes, crosslets, and fire-locks, besides many other weapons. One thousand belts and bandaliers, one hundred and three pickaxes, six brass cannon, seven petards, six four-wheeled carriages shod with iron. The importance of the magazine of Hull was the cause of some jealousy, for both Houses petitioned the King, in 1642, to remove the stores and ammunition to the Town of London, "as shall be directed by both your Houses of Parliament." During the reign of Charles (1643), a plot was made to deliver up the Castle and Town of Hull to the King. The Mayor, Thomas Raikes, hearing of the matter, held a consultation with the leaders of the Parliamentary party, and it was resolved to secure the Governor, Sir John Hotham, and his son, who were said to be the instigators of the plot, and on the 29th June, Captain Moyer, commanding the ship of war Hercules, landed 100 men, and took possession of the castle and blockhouses, while the Mayor, with a body of soldiers, seized the main guard, took possession of the artillery on the walls, and placed a guard about the Governor's house. Sir John Hotham was afterwards tried and executed on Tower Hill, London, on the 2nd January, 1645.

September 1646 saw the second siege of Hull, the Royalist army consisting of 4000 horse and 12,000 foot.

Having erected several batteries, the besiegers opened fire upon the town. The blockhouse and forts replied with a heavy rain of shot, carrying devastation into the camp of the Royalists.

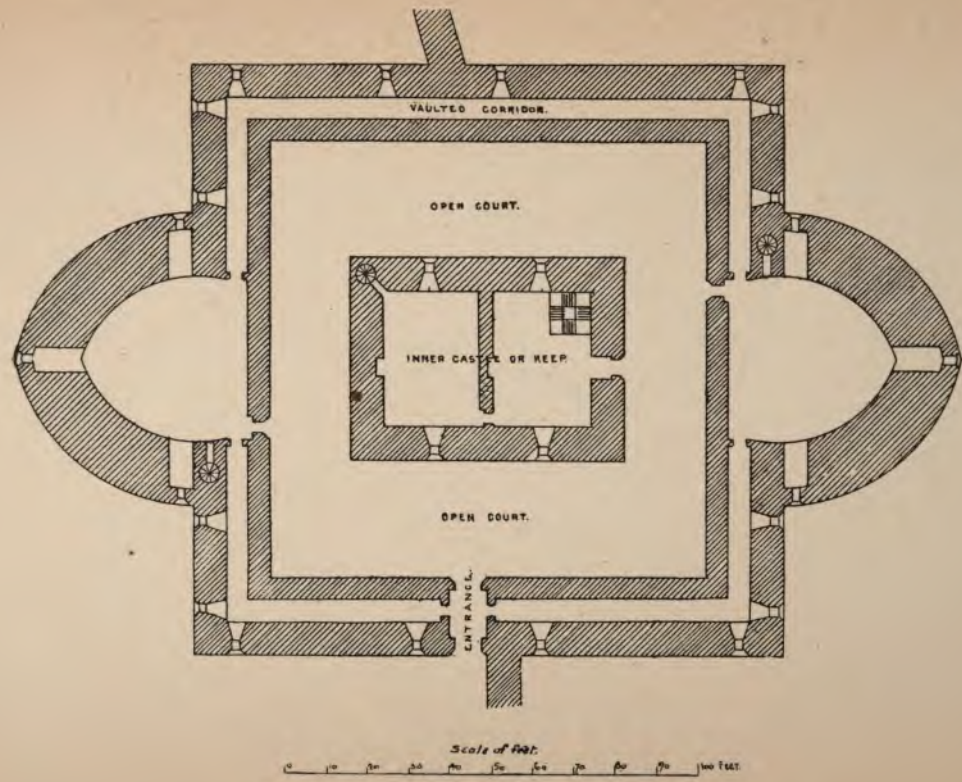
Hull was at this time well prepared with guns and ammunition.

A civil war tract informs us that the pieces of ordnance used on the walls of the town during the siege killed at a distance of nearly two miles. On the other hand, the principal Royalist position, known as the King's Fort, was supplied with heavy ordnance capable of throwing a 36-lbs. shot. A furnace was erected here for the purpose of heating cannon balls, and it was from this particular fort that red-hot shot was discharged into the town. By direction of the Mayor, additional guns were brought to bear upon the King's Fort, which was speedily demolished, with the result that no more hot balls were fired into the town during the remainder of the siege. The castle and blockhouses appear to have come out of the siege without any very serious damage. A great part of the north blockhouse, however, was blown up through the carelessness of an artilleryman, who entered the stores with a lighted match, the explosion killing him along with several others. In November, 1646, a portion of the walls of the town fell down. This accident caused a general survey to be made of all the walls, castle, and blockhouses, and it was found that it would cost £6,600 to remedy the defects. Recognising the importance of Hull as a military station, Parliament in 1646 ordered that "for the greater security of the town of Hull there should for the future be a constant garrison kept therein, and maintained at the public charge. It was also ordered that Sir Thomas Fairfax should be the governor. The inhabitants strenuously opposed such a scheme on the ground of expense, stating that the town had already lent considerable sums of money to Sir John

Hotham, Lord Fairfax, and Sir John Meldrum, to the amount of £90,000, of which sum nothing had been repaid; that the late war had reduced the town to a very poor state, having sustained damage to the extent of £30,000; and that the repairs of the blockhouses and fortifications since the war had cost at least £11,000. These arguments had no effect upon Parliament, for their order to maintain a constant garrison was carried into effect. The damage occasioned by the explosion at the north blockhouse was not made good in 1661.

Ray, the naturalist, visited Hull in July of that year, and in his quaint description of the town says: "On the further side of the River Hull stand three forts, one called the north blockhouse, the middlemost the castle, the third the south blockhouse; all three garrisoned with soldiers, and built of brick. The south blockhouse, which commands the Humber, is in good repair, the other two somewhat decayed. On the top of the walls of the last we observed the common pink growing in great plenty. King Henry VIII., his house called the manor is now the magazine. Hull is noted for good ale."

Coming back to the damage at the north blockhouse, Charles II., writing "to our right trusted and well beloved John, Lord Bellasis, governor of our town and garrison of Kingston-upon-Hull," said "Whereas we have received information from you that the north blockhouse at Hull is become very ruinous and decayed, so as it would be of great charge to us to put the same into a condition to make it serviceable as now it stands, our will and pleasure is, and we do hereby sufficiently authorise you, upon review of the said blockhouse, to put the necessary and most useful part thereof into such repair as may render it serviceable to the best advantage, and to make use of the materials of the rest of the same towards the said repairs, with such further help as you shall think fit, and so as may



GROUND PLAN OF THE CASTELL OF KYNGESTON-UPON-HULL.

prove of least expense and charge to us, for which this shall be to you sufficient warrant. Given at our Court at Whitehall the 27th day of June, 1663." Upon this the work seems to have been commenced, part of the old lead and wood being sold for the sum of £564 3s. 3d.

There appears to have been some little irregularity in connection with this matter, for a few years later, by request of Sir Christopher Musgrave, the commissioners of the office of ordnance caused an enquiry to be made. The result of this investigation shewed that a part of the lead of the blockhouse was conveyed to the Governor's house at Worlaby, and part of it to the deputy Governor's house at Everton, and that there were many thousand new bricks laid in towards repairing the aforesaid blockhouse, and new timber, which were all conveyed away by the Governor and deputy Governor, the latter at the time having occasion to build a new house; at least, so ran the report which was dispatched to the ordnance office. The garrison at this time had a very poor complement of men, if we can rely upon the word of one Joseph Osborne, a master gunner. Writing to the ordnance office on the 22nd February, 1681, respecting "an account of the wood and lead which did belong to the north blockhouse, and how it was disposed of," he states that "We have but six gunners beside myself, and one of these hath two wood legs, and another one wood leg, and another with two sticks."

The castle, besides being used for military purposes, served also as a prison, and in it, according to Tickell, "popish recusants" were kept in close confinement.

Sheahan, in speaking of the penal times, says that it was death to a Priest to enter the kingdom from abroad, death to harbour a Priest, death for a Priest to say Mass, death for a Catholic to hear Mass, and death to deny that the Sovereign was head of the Church. Under these Acts the prisons throughout the country

soon became full of offenders, the Castle of Hull being considered especially adapted for persons convicted of "recusancy."

The Archbishop of York, writing to Lord Burleigh, in 1569, says of Dr. Vavasor, of York, convicted of "recusancy," "My Lord President and I, knowing his disposition to talk, thought it not good to commit the said Dr. Vavasour to the Castle of York, where some other like-affected prisoners remain, but rather to a solitary prison in the Queen's Majesties' Castle at Hull, where he shall only talk to walls."

A certain Mr Horsley was twice imprisoned at Hull. During his second imprisonment "he was," to quote Father Green's MSS., "monstrously abused, for he was there arraigned, and condemned to have his ears cut off, and cruelly they did so. Then the tyrants put him in a filthy place and prison, called the hall, and kept him straitly, for he was thought to be a Catholic, and therefore they fined him, for he was glad to eat crusts, which some threw in at the window. Thus starving him, he died, and lay dead so long (how long none knoweth) that the rats had eaten his face and other places."

Burton, in his history and antiquities of Hemingborough, records how, "on the 15th June, 1590, Richard Hammond, of Babthorp, gent., was proceeded against as a recusant at York. His reply to the charge was, If I should say No, I shall offend, and to promise to do, and not to perform, I will not. He was sent to Hull Castle."

Several Catholic priests were imprisoned here, among these, Henry Comberford, confined ten years until his death, and Thomas Bowlton for eight years, until his banishment beyond the seas.*

In 1680, upon the report of an engineer sent by the Government, the wall connecting the south block-house with the castle was taken down, and

* Wrigglesworth.

extensive works of fortification were commenced. These works were completed in 1700, at a cost of over £100,000.

The Corporation, having for some time repaired and maintained the castle and blockhouses, made a proposal to the Crown in 1693, with reference to the question of loss of repairs. They were willing to resign to the Crown all their title to the castle and blockhouses, and the ground thereunto belonging, with all the profits arising thereby, and also to forego all arrears of rent, if for the future they were released from the burden of maintaining the banks, breastworks, etc. The offer was not accepted, and six years later a conference took place concerning certain repairs to the breastworks. The Corporation, however, resolved that if the Crown would permit the town to hold the castle and blockhouse, and all the ground on the Garrison Side as their own property, then they would repair and maintain the banks and jetties on the Garrison Side, but if the Government retained possession of them, the town hoped to be excused from the responsibility of repairs.

Kingston-upon-Hull, in later times, appears no longer to have required its castle and fortifications.

The Dock Company, in 1774, obtained their first Act of Parliament. This Act gave them power to construct a "dock to extend from the river Hull to a certain place in the town of Kingston-upon-Hull, called Beverley Gates. The Crown, for the yearly rental of five shillings and no more" gave to the Company "the gates, walls, buildings, inner and outer ditches, ramparts, bastions, bridges, and bridgeways, extending from the North Gate to Hessle Gate, and from thence eastwards as far as Harry Ogle's tower."

The Queen's Dock was commenced in the year 1775, the Humber Dock in 1803, and the Prince's Dock in 1826. Between the first and last-named

years the fortifications north and west of the town disappeared. Sheahan, remarking upon the changes which took place about this time, says, "These three docks occupy the exact site of the ancient fortifications of the town, and the peaceful labours of the mercantile mariner are now carried on where the yells and execrations of an infuriated soldiery once scared the industrious citizen from his avocations, and the murderous culverin insulted the majesty of heaven with its mimic thunders."

Portions of the walls and towers, between the watch-house and Hessle Gates, were standing as late as the year 1788.

Hessle Gates appear to have been closed for several years, and Hadley, commenting upon the fact, says "that the only reason for which we could ever learn, is that some years ago the Devil flew away with the sentry and his box, and all."

A further Act of Parliament, passed in the year 1802, granted to the Dock Company all the lands and buildings belonging to His Majesty's military works on the east side of the River Hull, except the citadel itself and its foreshore. The citadel, however, continued to be used for military purposes until 1848.

In 1858 an unsuccessful attempt was made to obtain possession of the citadel site for the purpose of converting it into a public park, and in 1861 the Corporation failed in the Court of Chancery to recover the citadel lands, or any part of them. On Coronation Day, 28th June, 1863, the guns of the citadel were fired for the last time. In the same year the castle and other buildings were sold for building purposes, and the following year (1864) all the buildings had disappeared. The north blockhouse, when no longer used for military purposes, was let in sections to tradesmen, and was taken down by order of the Government in 1801-2. The south blockhouse

was sold in 1863, and demolished the same year, and with it the inhabitants witnessed the removal of the last remnant of that famous bulwark, that impregnable fortress which for several ages constituted Hull the chief defence of the North of England against foreign invasion.

The Stocks in East Yorkshire.*

By John Nicholson.

OVER 3,000 years ago, poor patient Job speaks of his feet being put "in the stocks," and the prophet Jeremiah, 605 B.C., was put in the stocks "that were in the high gate of Benjamin, which was by the house of the Lord" (Jer. xx. 2). The general position of the stocks ("by the house of the Lord," by the church, we should now say), as well as the objects themselves, is thus one of high antiquity. Old institutions die hard, and the fact that these instruments of punishment have held their own, from the mists of dim antiquity until the latter half of the present century, (for Mark Tack was thus placed in durance vile in the Butter and Poultry Market, at Newbury, on Tuesday afternoon, June 11th, 1872), must be taken as proof that they answered their purpose.

The Statute of Labourers (1350) enjoined every town to provide stocks, between the passing of the Act and the Pentecost of that year. I believe this is one of the unrepealed Acts on our Statute Book, and that the punishment could be revived if necessary. Public opinion, however, would be too powerful for a general return to the barbarous, cruel days of stocks, whipping post, pillory, and ducking stool.

It has been reserved for Berwick to show a novel use of the stocks. In this month of September, 1894, the following extract went the round of the daily papers, "A panic was caused on Saturday night in High Street, Berwick, by the escape from a stable, in which it had been lodged for the night, of a performing

* Read at Driffield, September 24th, 1894.

bear. After visiting a public-house bar, where it caused a stampede, the bear sallied out on to the crowded thoroughfare, and was soon tackled by a dog, with the result that the people scattered in all directions, amid exciting scenes. The dog being put out of the lists, the bear made after a man who had ventured near, and he sought the protection of the old stocks near the Town Hall, and round the ancient seat he dodged the animal until he very cleverly caught its chain, which he smartly secured to the stocks. The owner of the bear now arrived on the scene and led off the captive, much to everyone's relief."

A canon in the church, it is said, can speak from experience that imprisonment in the stocks is both painful and secure. When the Northumberland Antiquarian Society visited the Farne Islands they spent one night at Belford. Rising early next morning, the canon went for a stroll, in the course of which he discovered the stocks. Although a Justice of the Peace, he had never sentenced a man to this penalty, but his father had, and he thought he should like to know how it felt. He seated himself, raised the top bar, placed his feet in the holes, lowered the bar, and then! like many another man before and since—found it easier to get into a scrape than out it. Do what he would, he could not release himself, and there he had to sit, a spectacle for gods and men, for an hour and a half, until a passing rustic set him at liberty, to rejoin his friends at the hotel, and recount his experience over a good breakfast.

A similar story is told of one of our judges, who, while out walking with his host, an absent-minded peer, determined to test by experience what spending ten minutes in the stocks all alone was like. He was left, and being out of sight, was also out of mind, and there he sat forgotten for hours, every one refusing to release him, telling him he must have done something bad to be put in there. By-and-by, being missed from

the house, his host remembered fastening and leaving his friend in the stocks; upon which a servant was sent to release him. Some time after, an action for false imprisonment and exposure in the stocks was heard before him, and the opposing council was minimising the pain and disgrace of the stocks, when the judge asked him if he had ever been in the stocks. The lawyer said he had not. "Well," said the judge, "I have, and I assure you it is not at all the light thing you seem to think it is."

DRIFFIELD.—The Driffield Stocks stood in the Market Place, near the place where the large gas lamp now stands. About 1843, when the police station was built, they were removed to the Cross Hill, and placed by the wall of the old workhouse, which became Pickering's Foundry in 1854. They were not used for punishment whilst in this position. A very noted character in Driffield was Tom Shepherdson, the well-known bellman. His splendid voice served him well in his office; but drink, that impartial leveller, was his bane, and caused him to be placed in the stocks more than twice. Always merry was he, and when in the stocks used to wile away the time, and amuse the onlookers, by singing most lustily, "Praise God from whom all blessings flow."

Another notorious character who often occupied these stocks was Nancy Crabtree, a tall, masculine-looking woman, who got her living by hawking. She had for many years been a camp follower, and when she was in her cups, "By the powers of war" was a constant expression of her's, by which she swore vengeance against those who teased her. For this she was generally known as "The powers of war." She used to go through the streets shouting and gesticulating almost every day.

The pillory, which would hold two persons, stood near the stocks, and seemed to have been moveable.

The most remarkable case of being pilloried at

Driffield, occurred in 1808. The *Hull Advertiser* of January, 1808, records the trial of two men, Paul and Escreet, of Garton, at the Beverley Sessions, for conspiring to extort money from Mr Francis Brown, farmer, Kelleythorpe. They were found guilty, but the *Hull Advertiser* does not give their punishment, This has been supplied to me by Mr. Jno. Browne, of

IN THE PARISH STOCKS, BY ALFRED CROWQUILL.

Bridlington, who, quoting from the diary of the late Thomas Cator, of Driffield, says that part of their punishment was to be put in the Driffield pillory for one hour on three market days, the first of the three being the 5th of May, 1808; when they doubtless received the customary salute of rotten eggs, dead cats, and other offensive missiles.

My late grandmother remembered the last time it

was used, about 1810, the occupants being a man and a woman, fortune tellers, whose skill at reading the future was sorely at fault, or they would have avoided Driffield market that day.

Owing to the kindness of our worthy host, Superintendent Farrah has placed the Driffield stocks at our service, so that any one in search of a new experience has the means at their disposal.

BRIDLINGTON.—The three B's on the arms of Bridlington are said to stand for Bad, Beggarly, Bolliton; or again as Bolliton, Burlington, or Bridlington, in allusion to its three names. The people themselves are nicknamed "Bolliton Jackdaws." In this old-fashioned town, with its Moot Hill, its archery Butt Hills, and its grand old Priory Church, both stocks and pillory stood opposite the Corn Exchange in the Market Place. "An attempt was made by the lord of the manor, in 1788, to determine the hours of attendance at this market, appointing the sale of butter, eggs, and poultry, to begin not earlier than ten o'clock in the morning; nor that of corn before twelve; and the whole to conclude at three in the afternoon. The better to enforce these salutary regulations, a bell was affixed to the pillory, and rung at the appointed hours. After some time, however, these regulations fell into partial, and finally into total, disuse, and the bell was taken down in the summer of 1810."

Mischievous boys used to ring the bell, at all times and seasons, so as to constitute a nuisance, so that, when not in use, it was kept in a house, down a court known as Pillory Bell Yard.

The pillory was taken down about 1835, and lay a long time in Well Lane, but the stocks remained some years longer. When the south pier was being built (it was completed in 1848), about 200 of the men worked on Sundays, and were summoned before the magistrates. For the offence they were condemned

to sit two hours in the stocks, but 198 men could not be kept waiting while No. 1 and No. 2 had served their time, neither were the people willing to buy 100 more stocks to accommodate the delinquents, so the sentence went by default, and the Sunday work proceeded merrily.

KILHAM.—These stocks, with six holes for three persons, stood opposite the Star Inn, against the church wall. One old wooden-legged man was a frequent occupant, but long and fierce was the struggle before he was secured by his one true leg. His thin wooden leg could not be fastened in the stocks, and was used by him as a most effective weapon both of offence and defence. For damage to the stocks he was being taken before the magistrates at Bridlington, but while the constable refreshed himself at Burton Agnes, his one-legged prisoner drove off with the horse and cart, and escaped that time.

About 100 yards from the stocks was the bull ring, firmly set in a large block of stone. This was removed during the drainage of the village, a few years ago, and is now situated under the elm tree at the east side of the churchyard.

Near the bull ring was the round house, or temporary lock-up, the last occupants of which, in order to prevent their removal to Bridlington, tore their clothing into shreds. But the village constable was a man of resource, and by the aid of a pair of scissors and a few yards of string, he made garments for the two, out of four potato sacks, and in spite of bare arms and bare legs triumphantly presented his prisoners before the magistrates at Bridlington.

BEVERLEY.—In the roof or attic of Beverley Minster, where all the children of Beverley could play on its spacious floor, and dirty themselves to their hearts' content, may be seen the minster stocks and bench, securely fastened to a strong framework.

In the room above the Fleming's chapel, St.

Mary's, Beverley, in which room the first Sunday school in Beverley was held, there stands a pair of stocks amid a confused heap of leaded panes, old carvings, modern flower frames, remnants of harvest festivals, and the odds and ends of things of little use, but too good to throw away. The date 1789 is cut thereon, perhaps by some one who thus passed away the dreary time of his occupancy.

The bottom of each upright post is tenoned to fit into the mortice holes in a beam of wood, laid near the Saturday Market Cross, by the side of which the stocks stool was a fixture, and the occupant looked on to the Old Waste. About 1853, Jim Brigham, the "last man in," was sentenced to two hours in the stocks for being drunk on a Sunday. Whilst in the stocks, one of the corporation officials placed in Jim's hat a sheet of paper setting forth the punishment and its extent. This was taken out and torn up by a young man, who said it was no part of Jim's sentence to be subjected to that additional disgrace, which act was applauded by the onlookers, and one man, going a step farther, filled and lit a tobacco pipe and placed it in Jim's mouth, but it was instantly removed by one of the constables. This sympathy with the tenant of the stocks robbed the punishment of its value. A drunken man was not infrequently supplied with more drink, as the prisoners in Bridlington Bayle Gate kitcote used to be. There, a man was often more intoxicated in the morning than when he was first imprisoned, because his mates supplied him with more liquor through the grating in the door; and when additional bars were placed across the hole in the door, smaller vessels circumvented the purpose of the custodians; and when, finally, perforated iron was nailed over the hole, a "churchwarden" pipe was thrust through one of the holes, and beer was poured into the bowl, while the inmate sucked away contentedly at the mouthpiece.

GARTON.—But comedy was not always played round these obsolete instruments of torture; tragedy was sometimes enacted there, as at Garton-on-the-Wolds. Let me quote from a letter received from my friend Mr. Alfred Watts, Garton. He says, "I have ascertained from a lady, whose age borders on the Psalmist's limit, that she remembers distinctly, at the age of seven, the stocks were to be seen in Garton, on the village green, now converted into gardens; that many a time she has skipped over them; that one night, a stranger, a footpad or something, visited the village, and for some unremembered cause, found a night's lodgings in the stocks. Whatever the cause, the poor fellow was found dead in the morning. Then to all the questions naturally asked, the memory of my informant is a complete blank, except she is certain there was no more skipping over the stocks, for next day they disappeared for ever."

BUTTERWICK.—Saying that the stocks disappeared, reminds one of an incident in connection with the Butterwick stocks. The old stocks there were useless, and as some young fellows in the village had caused considerable annoyance to the peaceful inhabitants by liberating their pigs, horses, or cows during the night, and by other acts of mischief, the constable said they must have some new stocks. The young men also said they must, but doubted if they would last long. However, some new stocks were made and fixed, and for some nights they were watched by the constable and his friends. But, when their vigilance relaxed, the stocks were dug up, weighed with bricks and old iron, and thrown into the depths of the village "marr." Search, diligent and profound, was all in vain, until, many years after, a very dry summer lowered the water in the mere to such an extent that the long-lost stocks were discovered among the mud and *debris* in the middle.

LUND.—Should any stranger visit the typical

English village, Lund, a native of the place is sure to ask "Did you see the cockpit?" This, which occupies part of the village green, is a small shallow depression, saucerlike, with a few trees round the rim. It is not far from the well, which has never yet failed to supply the coolest, purest water imaginable. Not far away is the shaft of the ancient market cross, which, according to an inscription on it, was repaired in 1755. Close to the cross stood the stocks, which during the annual carnival, on the eve, the day, and the morrow of All Saints' Day, were seldom without an occupant.

BRANDESBURTON.—The stocks at Brandesburton stood near the market cross, and are shewn in a view of the cross, published in Poulson's Holderness.

NORTH FRODINGHAM.—Near Frodingham cross, now happily repaired, stood the pillory, or "women's stocks" as they were described to me, and at the end of Cross Lane were the stocks for men. Mr. Wm. Hussard, the postmaster at Frodingham, remembers both quite well, but cannot say when they were taken down.

SKIPSEA.—In the farmyard lately occupied by Mr. Stork, Skipsea, is a building used as a barn, but which was originally built for the National School. On the roadside, near to the school, stood the stocks, and very uncomfortable would the tenant be, for no seat was provided, and as the ground sloped away from the stocks the victim's head was lower than the feet, when the said victim lay on the ground. The other side of the road is bounded by the churchyard wall, beyond which the church is enthroned, with the gigantic earthworks and stupendous Castle Hill as rival monarchs.

KIRKELLA.—It is difficult to see that Ella, in Kirk Ella, is a corruption of Elveley, fairy pasture; but so it is, and right worthy it is of its name. Beautiful for situation is it, and as the man in the stocks sat on the

ground, close by the church gate, and rested his back against the church wall, his eyes wandered over many a fair prospect, and perhaps thought he "here only man is vile." The torturing things were removed about 1840, their last occupant having gone to church tipsy, from whence he was taken by the warden and the constable, and laid by the heels at the gate.

SIGGLESTHORNE.—Sigglesthorne is one of the best cared-for, and one of the most interesting, villages in East Yorks. In 1828 new stocks were obtained, the old ones being useless. They (the old ones) were a combination of stocks and whipping post, and stood close by the blacksmith's shop, that common centre of village industry and gossip. When finally removed I cannot tell, but they were occasionally painted white to preserve them. How fond our country people are of white—white gates, five barred and otherwise, white maypoles, white-washed cottages with white blinds, a white hearthstone inside, and the children have only lately foregone their white socks. Against this we may set the new harvest waggon, gorgeous in its glaring vermilion, and glittering in its coat of shining varnish.

HULL.—In the East Park, Hull, at the west end of the broad terrace, the Hull stocks have been placed as a relic of bygone times. They have been painted to preserve them, and will serve as an object-lesson to the rising generation for many years to come. J. R. Boyle, Esq., has kindly provided me with the following extracts from the Hull corporation records. The first refers to Hull, and is from Bench Book 4, folio 226, *b*. "11 January, 1581-2. Whereas one, Jane Smyth, widowe, did curse Mr. Mair, the justices, his brethren, and the preacher, speakinge false and slanderous wordes against them, videlicet, that they went abowt to punishe the towne with water, and punished his sonne, and therefore she wished and trusted to see as great plague to come to the towne as ever their was:

And that Briskin (who was the preacher) was the cause of yt, the devile briske him out of the town as she doubted not but he wold shortelie. The said maior and alderman did for her offence therein the xith of January, anno predicto, order and appointe that the said Jane Smyth the day followinge shoulde be sett in the stockes in the markett, with a paper on her head. And she was also discharged of the townes howse wherein she dwelled, and warned to provide her of another against Whitsunday then nexte."

FERRIBY.—The second refers to Ferriby, for an offence committed within the county of Kingston-upon-Hull, and is from Bench Book 5, folio 108, *b*. "18 March, 1629-30. Jane Thompson, wife of Christopher Thompson of North Ferriby, being presented at the last sessions for scowldinge was adjudged to be sett in the stocks at Ferriby two howers in respect there is their noe thew or tumbrell."

WALKINGTON.—At Walkington, two and a half miles S.W. of Beverley, whose annual feast of the dedication of the church is called the Tansy Feast, the stocks stood near the Bay Horse, which in 1830, when the stocks were standing, was kept by Mr. Hutty. These combined stocks and whipping post, for there was an upper and lower bar; the upper for the hands, the lower for the feet. In walking to this village, one passes the remnant of one of the Beverley Sanctuary Crosses.

WOODMANSEY.—The stocks at Woodmansey, which were for feet only, stood near the Altisodora Inn, which was named after a Derby winner. These stocks disappeared in the thirties.

In the North and West Ridings, where the stocks are made of stone, many remain to this day, but in the East Riding where the stocks are made of wood, they could be, and doubtless were, sawn up for Christmas logs, or chopped up for firewood, sharing the fate of Speeton beacon-post, the last of its

race in East Yorks., which was removed in order to kindle the Jubilee beacon fire on its site, and which fell into vandal hands, and became "kindling" for a cottager's fire.

LANGTOFT.—At Langtoft, of waterspout fame, and noted for its Pear Sunday, the stocks stood near the Ship Inn.

WEAVERTHORPE.—At Weaverthorpe, they stood on the piece of grass between the Blue Bell and the beck. —At Anlaby, near the blacksmith's shop.—At Hessle, near the north entrance to the churchyard.—At Brantingham and Elloughton, on Stocks Hill.—At Welton, in front of the old National School, now used as a dwelling house. The Brantinghamthorpe stocks were demolished in 1837.

BEEFORD.—In 1856 the stocks were standing at Beeford, on the village green, not far from the round-house, or temporary lock-up for misdemeanants. The round-house was removed only a few years ago, and a parish pump erected near to.

MIDDLETON.—At the same date, Middleton stocks were in existence, and were used as a punishment in June, 1854.

PATRINGTON.—The Rev. H. E. Maddock, M.A., writes:—"I find the old men in Patrington well remember the stocks standing in the High Street, between the Rectory and the old Market-place, just in front of the premises now occupied by Mr. Smith, plumber. Mr. Thomas Newcombe remembers them there before 1840, at about which time he thinks they were removed. There was no hinge, but the upper board worked in a frame, being raised or lowered at will, and leaving, when down, four holes into which the small boys used to squeeze their necks, when passing to or from school."

HUNMANBY.—On the village green at Hunmanby stands the ancient market cross, and near it the stocks stood; finally disappearing about 1860.

ASSELBY.—A similar statement, except the date of disappearance, can be made about Asselby, 2 miles west of Howden, where the cross and the stocks stood near to each other.

WHELDRAKE.—These last four places (Beeford, Middleton, Hunmanby, Asselby) together with Wheldrake, 8 miles south-east of York, were, I believe, the last places in East Yorkshire to retain their stocks *in situ*.

At present, I do not know of any stocks in East Yorks. that are in their original situation, except those in the churchyard of St. Lawrence, York, which can scarcely be claimed as East Yorkshire stocks.

The Grouping of Barrows, and its bearing on the religious belief of the Ancient Britons.

By J. R. Mortimer.

THE 196 barrows shown on the accompanying diagram form a selection taken from 286, which occupy an area of about 120 square miles on the Yorkshire wolds. They are mainly arranged in sixteen groups, all of which I have opened. These groups (copied from the six inch O.S.) are placed on the diagram in the same relative positions to the cardinal points of the compass as they occupy on the surface of the ground. But, to save space, the groups are brought comparatively nearer to each other on the diagram, and are not shown in their true relative positions to each other. Also, in some of the groups, a few of the straggling barrows are left out of the diagram, as the following table will show, and the scattered and unrecognisable arrangements of the mounds of five of the groups are altogether omitted.

As laid down on the ordnance survey maps, the barrows are sometimes placed along an old trackway, either somewhat in a single line, or arranged after a definite figure, as shown in the centre of group No. 1. They also occur more massed together, but, even in this case also, they are often placed in well-defined figures, formed by the placing of six to eight mounds, as shown on the diagram.

TABLE SHOWING THE NUMBER OF BARROWS IN THE SIXTEEN GROUPS; ALSO THE NUMBER OF BARROWS INCLUDED IN THE FIGURES ON THE DIAGRAM.

Group	1	consists of	20	barrows,	of which	14	are shown	on the diagram.
,,	2	,,	10	,,	,,	0	,,	,,
,,	3	,,	35	,,	,,	30	,,	,,
,,	4	,,	17	,,	,,	17	,,	,,
,,	5	,,	10	,,	,,	19	,,	,,
,,	6	,,	21	,,	,,	7	,,	,,
,,	7	,,	18	,,	,,	18	,,	,,
,,	8	,,	18	,,	,,	15	,,	,,
,,	9	,,	14	,,	,,	14	,,	,,
,,	10	,,	3	,,	,,	0	,,	,,
,,	10½	,,	6	,,	,,	0	,,	,,
,,	11	,,	36	,,	,,	30	,,	,,
,,	12	,,	8	,,	,,	0	,,	,,
,,	13	,,	20	,,	,,	20	,,	,,
,,	14	,,	19	,,	,,	0	,,	,,
,,	15	,,	28	,,	,,	10	,,	,,
			286			196		

This juxta-placing of the barrows at the time of their erection was not an unintentional fact; neither was their arrangement into a definite figure without some well understood meaning. We cannot, however, expect to find that the first copy of the model has remained perfect everywhere. So many of the barrows have been destroyed since their erection; besides, in several instances—from various causes, most probably—the group was never completed. Still we are able, in many of them, to make out with tolerable certainty that the design that has been copied in the arrangement of the barrows in several of these groups has been after the same model.

This figure, so constantly repeated by the intentional arrangement of the barrows, bears an unmistakable resemblance to that of "Charles' Wain" in the Constellation "Ursa Major."

We find in Group No. I. in the diagram, two of these figures clearly shown, and placed in a line with

their broad ends in nearly opposite directions—one to the north-east, the other to the west. Each figure contains the seven representative mounds corresponding to the seven stars of "Charles' Wain" and no more.

The plan of the ten mounds in Group No. II.—probably from some of them having been levelled down—is not quite clear, and, therefore, it is not given in the diagram.

Of the thirty-five mounds in Group No. III., thirty-two are arranged into five somewhat undefinable clusters. Each of these, however, seems to show an unmistakable intention of forming the same figure, although not one is now entire, which is probably due either to the removal of some of the mounds, or to the original design having never been carried out.

However, the seventeen barrows forming Group No. IV. make two perfect figures of the Constellation already mentioned, and are placed somewhat in a line, with their narrow ends in opposite directions, namely, east and west. The most easterly of these two figures contains, besides the seven mounds, an additional one, which may be said to correspond in position with the small star named Alcor, and only visible on very clear nights near the star at the bend in the shaft of "Charles' Wain." The companion figure to the west exhibits a mound which approximately corresponds to the bright star "Cor-caroli"; and there is also a mound between the adjoining ones which correspond to the two stars marked "G" (Gamma) and "Δ" (delta),

Group No. V. contains nineteen barrows forming one complete figure, and two others that are nearly so. These figures have their broad ends pointing S.E., N.W., and N.E. respectively.

The twenty-one barrows of No. VI. group are more scattered than those in most of the other groups; yet there is in the centre one clearly shown figure of the seven stars in their relative positions; the remaining

fourteen, except one, being more or less collected into undefinable clusters. These are not shown on the plate.

Group VII. comprises eighteen barrows, eight of which are arranged as in the figure of "Charles' Wain," with the broad end to the north. The ten remaining mounds are in two clusters of five each, one of which

HAG'S CHAIR, LOUGH CREW, IRELAND.

Enlarged from Rude Stone Monuments, p. 215.

is arranged like the letter W, after the plan of the five bright stars in "Cassiopeia," similar figures in cup-cuttings are also found on rock surfaces, * the other cluster may constitute an incomplete figure of "Charles' Wain," or some other assemblage of stars.

Group VIII. is composed of eighteen barrows, seven

* "Sculptured Rocks of Northumberland," by Tate, Fig. 4, page 47.

of which make up a very correct plan of the same seven stars, with the broad end due north. Six other mounds form a nearly completed copy of the same arrangement, but with the broad end in the opposite direction to that of its companion. In addition to these are five other mounds, three at the northern end, which are not shown, and two near the southern end of the group, one of which corresponds to the position of the Pole Star.

No. IX. is an elongated group, after the form of group No. I., and probably in a like manner may follow the course of an old British track-way.

This group consists of fourteen mounds, thirteen of which are included in two nearly complete figures of "Charles' Wain," stretching N. and S., with their broad ends towards each other.

Only three scattered mounds now remain within the area of group No. X., whilst

Group No. X½ contains but six mounds, placed mainly in two clusters, but without any definite figure. Neither of these groups is shown on the diagram.

Group No. XI. has thirty-six barrows. The central portion of them only is given on the diagram, and shows three nearly complete figures of this familiar and striking northern group of stars. The remainder of these mounds are placed in twos and threes.

Group No. XII. occupies a site in the immediate neighbourhood of Driffield. Only eight barrows now remain, and they show no definite design, probably from the removal of several of their companions.

Group No. XIII. consists of twenty barrows, ten of which are in two clusters, and appear as if they were intended, when completed, to form two of the usual figures. The next eight mounds of this group first suggested to me a perfect plan of "Charles' Wain," with the additional mound to correspond with the star "Cor Caroli," as already described.

There are also two more mounds connected with this

figure, one midway between the two barrows which correspond to the two points in "Charles' Wain," the other between the mound corresponding to the more distant pointer-star, and the one at right angles to the line formed by the two pointers. These two additional mounds correspond to two small stars that can only be observed on clear nights. It will also be noticed that the two mounds forming the narrow or shaft end of this, and also three other figures of "Charles' Wain," appear abnormal, as they bend in the opposite direction to the terminal ends of most of the other figures, and of the astral model. This is what would happen, in copying the figure of "Charles' Wain" in certain positions, when the direction in the bend of the shaft looks a little uncertain.

Group No. XIV. consists of nineteen barrows,—not shown on the diagram—in four clusters of four, eight, four, three mounds, respectively in a line. A slight variation of the eight mounds, and a few additions in the three other clusters, would give the figure of "Charles' Wain," I have shown to be so frequent amongst the barrows in this division of East Yorkshire.

In the upper middle portion of Group No. XV. are the ten mounds shown on the plan, seven of which are placed in the readily recognised order that occurs so frequently in the preceding groups; whilst the three additional mounds hold the same suggestive positions as the two at the broad end of Group No. XIII.

The remaining eighteen barrows of this series are not shown on the diagram, but twelve of them seem to make two incompleted figures of "Charles' Wain," the remaining six are more indefinitely scattered.

It will be observed that there are, as previously intimated, a few additional mounds closely connected with some of the figures, but these do not destroy the true arrangement of the seven mounds. After this number had been built, other mounds would often con-

tinue to be added, and sometimes in the end the increased number would make the original figure almost indistinguishable. Often, however, several of these superfluous mounds are found (when compared with the constellation they were intended to represent) in the relative positions where on very clear nights corresponding stars may be observed.

This arrangement of five to eight mounds after the figure of "Charles' Wain," is shown to occur more frequently on the area of my investigations than it probably does elsewhere. Most likely this is due to the district having been less tilled, and consequently fewer barrows have been removed; and, also, to my having restored upon the maps several barrows so obliterated as to have escaped the notice of those engaged on the Ordnance Survey.

In the sixteen groups of tumuli I have opened, there are twenty-three complete, or partially complete, figures of "Charles' Wain," and one or another of these figures will be observed to occupy almost every varying position "Charles' Wain" takes during the twenty-four hours. Also it will be observed that, when two figures occur in the same group, their broad ends point to, or nearly to, the opposite points of the compass. The remaining ninety barrows of the sixteen groups which I have explored, occur singly and in numbers up to five or more, the figure which they were intended to form being undeterminable. Even after the many undoubted removals of the barrows in this neighbourhood, we find the same figure too distinct, and its occurrence far too frequent to be considered accidental.

Its numerous repetitions can only be attributed to the great religious importance in which it was held by the builders of these mounds.

This special arrangement of the barrows, as the following extract from Robert Knox's "East Yorkshire," page 182, will show, is not confined to this district; neither am I the first who has noticed this

peculiar figure in the grouping of the British burial mounds. Knox says :—

> "Near Ugthorpe Rails (seven miles west of Whitby), on that side of the Guisborough road, two stone pillars stand erect, having a cluster of conspicuous houes between, forming the figure of 'Charles' Wain' (in the constellation *Ursa Major*)."

I am inclined to believe that this allusion to the arrangement of the barrows is probably the first ever put in print ; it seems to have been mentioned merely as a chance arrangement, as Knox makes no further reference to it.

In hastily looking over some of the Ordnance maps of other parts of the Yorkshire wolds, I observed several more or less complete plans of "Charles' Wain," which I need not here describe, and some are named the "seven howes."

I have also referred to the six-inch maps of part of the Wiltshire Downs, and noticed that the numerous barrows in the immediate neighbourhood of Stonehenge are, like the barrows I have myself excavated, arranged mainly in clusters. I also recognised in several of these clusters the more or less complete figure of "Charles' Wain." Here also are groups named "The seven barrows."

It is not improbable that a carefully constructed map of the barrows of other counties would show that this arrangement was frequently adopted by the barrow builders in most parts of Europe ; and is also traceable in some of the North American groups.

From plans of the works of Port Azallan and of the Hutsonville (Illinois) mounds (given in Foster's "Prehistoric Races of the United States of America," pages 136 and 139) there appear to be three or more figures of "Charles' Wain" traceable in the two crowded groups of mounds there shown.

Also, very probably, this placing of the burial mounds after this figure would be found, if carefully

made plans of other groups of tumuli in distant countries were looked over. This figure of "Charles' Wain," which has so often been repeated in the arranging of the burial mounds of the dead has also been, in early times, sculptured on stone. Mr. T. Boynton, of Bridlington Quay, has an artificially-formed ball of hard chalkstone, about two and a half inches in diameter, on which are six cup-cuttings placed so as to form the same design, except that the cup, to complete the shaft of the Wain, is absent. Probably this stone was a hand weapon, on which this symbol was engraved as a charm. We also find this figure among the cup-formed sculpturings on our dolmens and on various rocks.

"Hag's Chair"* (fig. 2) is a large block from a circle of stones which surrounded the base of a cairn at Lough Crew, Ireland. It is thickly covered with cup and other incised mystic symbols.

These were probably meant to represent the appearances of the various heavenly bodies, such as the sun, moon, stars, and other astronomical objects. Certainly the seven stars of "Charles' Wain" are unmistakably shown to be mapped in two distinct figures, arranged in positions indicating half a revolution round the Pole, and almost identically similar to the placing of some of the groups of barrows on the diagram.

That the two groups on "Hag's Chair" of seven cups each were intended to form the figure of "Charles' Wain" is clearly shown by the cups alone in each figure being distinctly connected by an incised line. A little below the two figures of "Charles' Wain" on "Hag's Chair" are seven other cups arranged in much the same manner as the stars of the Pleiades. The rising and setting sun seem to be shown, and the circles within circles, varying in size and number, may have been cut to symbolise the Planets, while the nearly vertical zig-zag lines were

* Copied from "Rude Stone Monuments," fig. 73.

probably meant to indicate flashes of lightning. Altogether the symbols on this stone seem to point to fire and star worship; and the grouping of the barrows indicate an adoration of the same objects.

Stones similarly decorated have been noticed in other countries. "Prince Putiatin has presented to the Russian Archæological Society a stone slab, which was recently found in the course of some excavations at Boulogne Station on the St. Petersburg and Moscow Railway, along with some stone weapons and utensils. A representation of the Constellation of the *Great Bear* was though rudely, yet carefully, drawn on the slab.* It may be remembered that some years ago a similar slab was found near Weimar."† This same symbol was also adopted by the ancient Greeks. We are told by Homer that on Achilles' shield were figured "Charles' Wain," the sun, moon, and all the signs that crown the vault of heaven. Probably many of these figures were but slightly dissimilar to the symbols on "Hag's Chair."

The object of arranging the barrows and cup-markings after the figure of "Charles' Wain" can only have one explanation, that object being evidently a religious one. The stars of this Constellation, swinging diurnally round the Pole star, were, to primitive man, an unerring as well as a perpetual timepiece, and would be revered as a *something* divine.

* These slabs had most probably been taken from dolmens.

† The "English Mechanic," Sept. 24th, 1886.

Notes on the Musical Instruments on the Labels of the Arches in the Nave of Beverley Minster.*

By R. C. Hope, F.S.A.

ON the labels of the arches in the Nave is a most interesting series of musical instruments, C. 1330. They are arranged in the following order :—

North arcade, from east to west.

1.—A figure playing a large three or five-stringed Rebec without bridge or soundholes, and holding the bow in the right hand. The sides of the instrument are cut away, it has no neck, but terminates in a circular box containing the three tuning pegs.

2.—A figure playing on a Tabor and Double Pipe, the Tabor, or small drum, is fastened to the left shoulder and beaten with the right hand, which holds a small stick, and which is crossed over the left hand, which fingers the two pipes, one shorter than the other.

3.—An angel playing on a double Portative or Processional organ, it is provided with two sets of pipes, hence the term double. The right hand presses the keys, or small levers, and the left blows the bellows. The number of notes provided is seven or eight ; within this limited diatonic scale—no sharps or flats are provided for—nearly all, if not the whole of the early chants and hymn tunes were written. The instrument was able to be carried about, sometimes suspended from the neck, hence the term Portative in contra distinction to the Positine, or small stationary organ. They were of two feet pitch. These portable organs

* Read at Beverley, February 14, 1894.

when composed of reed pipes were called Regals, and when of flue pipes Portatives.

4.—An angel blowing a straight trumpet.

5.—An angel playing with a Plectrum on a large stringed instrument of the lute tribe, which has a long head piece. The right hand, which holds the Plectrum, is passed under and not over the instrument.

6.—A venerable old man, with long hair and beard, holds with his right hand a peculiar shaped Harp, with a circular foot, apparently bound round with leather thongs, to which are attached four strings. In the sound board, looking from behind, is an opening. The left hand plucks the strings.

7.—A female performing on a very graceful Psalterion, the wires are strung transverse, and are struck with two little hammers. It was originally plucked with the fingers or a Plectrum, and was provided with three sound holes. It is suspended from the neck in front of the player. It is the prototype of the Spinet.

8.—A figure beating a large Tambourine, enclosing in its frame three Castanets. Both sides of the Tambourine are covered.

9.—An old man playing on a Harp with five strings.

South arcade, from west to east.

10.—A figure playing on a Bagpipe, Cornamúsa, Tympanum, which is provided with a short mouthpiece, chanter, and two drone pipes. On the chanter are six holes for the fingers of the performer. In the Fifteenth Century it was called the Cabretta, Chevrette, or Chevric, from the bag being composed of a goat's skin, in the Sixteenth Century it was also known as the Muse or Estive.

11.—A figure playing on a simple Flute-à-bec with six finger holes. The Flute was blown like the modern Flageolet, until superseded by the Transverse Organum Flute, C. 1720. The figure wears a dagger suspended from his belt on his right side.

12.—A figure playing on a Shawm, a Recorder or

Brass Flute provided with seven holes, the lower joint of the instrument is of wider dimensions than the other portion of the instrument. The player wears a dagger on his left side.

13.—An angel beating with the left hand a double Tambourine.

14.—An angel plucking a five stringed Cittern with the right hand, the left "fingering" the strings.

15.—An angel bowing with her right arm a Rebec of three strings, fingering with the left. The instrument has two semicircular sound holes facing each other, the ends of the sound holes terminating in small circles.

16.—An angel turning the handle of an Organistrum with the left hand, three fingers on the right hand are pressing down as many keys on the instrument, which is oblong, is strung with four strings, and is provided with six sound holes, three on either side, and nine keys.

17.—A figure playing a Bagpipe, or Cornamúsa of unusual pattern. It has no drone, and the chanter, which is squared, is ornamented at its upper end with the head of a beast.

18.—A female plucking with the fingers of the right hand a Cittern provided with four strings, fingered with the left hand, the peg or tuning box is diamond shaped, and contains four pegs.

SUMMARY.

North Side:—

Stringed Instruments -	Bowed	1	5	10
	Plucked	4		
Wind - - -	Flue	2	3	
	Reed	1		
Drums - - -		2	2	

South Side:—

Stringed Instruments -	Bowed	1	4	9
	Plucked	3		
Wind - - -	Flue	2	4	
	Reed	2		
Drums - - -		1	1	

Total:—

String - -	Bowed	2	9	Total Orchestra, 13
	Plucked	7		
Wind - -	Flue	4	7	
	Reed	3		
Drums (incld'ng tambourines)		3	3	

Notes on the Minstrels' Pillar, St. Mary's Church, Beverley.*

By R. C. Hope, F.S.A.

THE falling of the central tower in 1520 having ruined the nave, it was rebuilt in part in 1524 by the townspeople, especially on the north side, where the labels of the arches end in figures, with scrolls recording the donors. On the first pillar from the tower on the north side, the scroll on the nave side reads:—

"THYS PYLLOR
MADE THE
MEYNSTYRLS."

and on the north side in the aisle:—

"ORATE PRO
ANIMABVS
HISTERIORVM."

Attached to the east face of the pillar are figures of the five "meynstyrls," each about twenty inches in height, standing on carved brackets. The first figure wears a pleated shirt with embroidered collar, a belted doublet with puffed sleeves and full skirt, a gorget or plastron upon his breast tied with points at the upper corners, hose and broad shoes. Round his neck is a chain or collar of plain square links, with pendant shield. Over the left forearm is strung a tabor, which he is beating with his right hand; the sleeve is turned up to the elbow; he is blowing a pipe which he holds and fingers with his left hand. The tabor and pipe was the necessary accompaniment of rustic dances.

* Read at Beverley, February 14, 1894.

The second figure is dressed similarly to the first, but has no gorget. On the right side hangs an ample pouch, with two pendant tassels from the belt, and round the neck is a chain and scutcheon. He is holding a large viol—most probably a tenor—in his right hand, and a bow in his left. The instrument has curved and hollow sides; no neck; the end is circular, without pegs; there is no bridge shown, but a triangular tailpiece to which the four strings are fastened, and it has two crescent-shaped soundholes, about midway up the instrument, turning outwards.

The third figure, who plays a shawm of considerable length, reaching to below the knee, wears the same costume, but the doublet is thrown open, and is much longer than that worn by the others. Instead of a shield, the chain carries a heart-shaped pendant. There is no pouch.

The fourth figure resembles the first, but has the doublet girt by a cord for a belt, two ends terminating with tassels; from the cord on the left side hangs a pouch. He has a collar and scutcheon round his neck. He is playing on a cittern.

The fifth figure, who is performing on a wait, or hautboy, is dressed like the third, but with the addition of the gorget, which is tied on with points. He wears a chain and scutcheon, and from the belt is suspended, on the right side, a large pouch, on the left a sword. This figure is almost perfect.

The other figures are more or less mutilated, and the instruments gone. All are bareheaded, and have long hair. They are now gaudily painted with white shirts, blue doublets, red hose, black shoes, and gold chains, but the colouring is not original.

The Arrangement of Monastic Buildings.*

By the Rev. Francis J. Hall.

THE East Riding Antiquarian Society is now engaged in the interesting work of laying bare the foundations of the hitherto unexplored Priory of the Gilbertine Order at Watton. Although this order of St. Gilbert of Sempringham is different in many of its statutes from other orders which found homes in England in days gone by, still, in the main, there is no doubt that we shall find in the arrangement of the different monastic buildings a certain general similarity to others which have been already explored. A knowledge of the usual arrangement of monastic buildings will, I hope, enable us better to understand the position and use of the various buildings of the Priory of Watton, the foundations of some of the principal of which were discovered last year, and of others which still lie hidden beneath the turf, which the Society intends to explore as soon as funds permit.

I have not the slightest intention in this paper of entering upon the mode of life, or the rule of the Monks or Friars who dwelt within our ancient monasteries or friaries, though this would prove a subject of great interest. My object is to put before you the general rules which were followed in planning a monastic building, showing the usual relative position of the different parts of it, together with their purpose. To do this the better, I shall illustrate it by a ground plan of a typical Cistercian monastery, which has its various parts in a fair state of preservation, and which is also of easy access to members of this Society—namely, the Abbey of Kirkstall, near Leeds. Before entering upon this, the main object of this paper, it will be

* Read at Beverley, December 13, 1894.

necessary to say something about each of the various orders of Monks, the names by which they were known in England, and the number of their monasteries, to show the relative importance of each. A more prominent position will be given to those in Yorkshire, and especially in the East Riding, as they will be better known to, and consequently of more interest, to the members of this Society than those situated in other parts of the country.

With the second establishment of Christianity in England by St. Augustine and his companions, in the year 597, which gradually spread from Kent till the whole nation of the Anglo-Saxons had embraced the Christian Faith, there arose communities of men and women who chose to live apart from the world, and who devoted their lives to pious works. Some engaged in the study of the Scriptures, some to the preaching of the Gospel, and others devoted themselves to the education of youth, and the advancement of learning. St. Augustine, being himself a monk from the monastery of St. Gregory at Rome, would naturally encourage the establishment of such communities, and so we find that the Saxon monks were soon famous throughout the then known Christian world.

With regard to the earlier British Church, Gildas, its historian, certainly implies that there were hermits, who lived a solitary life apart from all others, and some, too, who lived together bound by a common rule, but of their rule or monastic arrangements little, if anything, can be determined.

The first monks in England were of the BENEDICTINE ORDER, founded by St. Benedict, "the patriarch of western monks," in the year 529. They were known in this country as the *Black Monks*, from their religious dress or habit, the prevailing colour of which was black. Their rule regulated the mode and time of celebrating the Divine Office, and ordered that when not employed

in this duty or in taking necessary food and rest, they should be employed in manual labour, study, copying books, or teaching. A singular clause in their rule was, that all persons, without distinction of age, rank, or calling could be admitted to their Order. Thus Venerable Bede was committed to the care of the monks at Wearmouth and Jarrow at the age of seven years, with a view to his afterwards being admitted to their Order if he was found to have a calling thereto. From this practice of offering young boys to the monasteries a great system of monastic schools naturally arose. At the time of the dissolution of monasteries under Henry VIII., there were no less than 186 Benedictine abbeys, priories, or nunneries in England, of which the most interesting to us were those of Whitby, Selby, and York. These two latter, indeed, were two of their greatest, being governed by mitred abbots, who enjoyed a seat in Parliament. Besides these the Benedictine monks possessed the great abbey churches of Norwich, Exeter, Ely, Oxford, Peterborough, Tewkesbury, Bristol, Glastonbury, and Westminster; and, moreover, they had the great cathedral churches of Canterbury, Chester, Durham, Rochester, Winchester, Gloucester, and Worcester. The Order which next was established in England was the CISTERCIAN ORDER, between the years 1128 and 1150. The third abbot of the whole Order was Stephen Harding, an Englishman, and perhaps from this circumstance the Order took deep root in this country. Furness Abbey, in Lancashire, was the first to be founded, but was soon followed by the great and famous abbeys of Rievaulx, Byland, Fountains, Kirkstall, Jervaulx, Meaux, and Roche—all in the county of York. Their rule was that of St. Benedict, followed in its primitive severity. From their habits they were called the "*White Monks.*" At the dissolution they possessed 106 abbeys, nunneries, and cells.

Another branch of the great Benedictine family is

the CARTHUSIAN ORDER, well known to all by name from their monastery of the Grand Chartreuse. Founded by St. Bruno in 1086, they have preserved their original rule to the present day without any mitigation or reform.

Peter the Venerable, writing 40 years after Bruno's death, thus describes their mode of life :—"Their dress," he says, "is meaner and poorer than that of other monks, they wear coarse hair-shirts next to their skin, and fast almost perpetually, eat only bran bread, never eat flesh, either sick or well, and never buy fish, though they may eat it if it be given to them as an alms. On Mondays, Wednesdays, and Fridays they eat only bread and water, on Tuesdays and Saturdays boiled pulse or herbs, and on Sundays and Thursdays eggs and cheese ; their occupation is prayer, reading, or manual labour." Each monk had a little dwelling-house to himself, consisting of two or three rooms, with a garden attached, his food was brought to him by a lay brother, who passed it through a hole in the wall of his cell, which aperture was so made with an angle that the inmate could not see nor communicate with the one who brought him his food. These cells of the Carthusians were built round three sides of a square, the Church occupying the fourth side. The monks only left their cells to meet together in the Church for Mass, Matins, and Vespers.

Of this strict Order there were only nine houses in England, each of them called by the same name as the parent house at Chartreuse, but rendered into English as "the Charterhouse." The most famous was the London Charterhouse, but in our own county there were two, one at Hull on the site of the present Charterhouse, and the other at Mount Grace, near Northallerton. This latter is in wonderful state of preservation, and though little known to the ordinary tourist, it will be found a most interesting ruin to visit, and most instructive to all who wish to know how the monks of old lived.

The members of all these Orders, so far mentioned, are called monks, the general name for their houses, monasteries, but divided according to their government into Abbeys, governed by an Abbot, or Priories, governed by a Prior.

In this connection we may quote from a little pamphlet by our president, Dr. Cox, in which he says "that the ordinary notion that Canons, Monks, and Friars were all one and the same, and can, at all events, be 'lumped' together under the common term of 'monks,' is a gross blunder. Such a blunder is just as bad as if we were to argue that soldiers, sailors, and marines were all one and the same service, and were interchangeable terms, just because they are all banded together in defence of the kingdom. And so it is as ignorant to talk or write of the monks of a Premonstratensian house, as it would be to talk of the soldiers of a ship, or of the Canons of a Carthusian house as it would be of the sailors of a regiment." When the compiler of an accepted guide to a Cistercian Abbey boldly states that the main division of monks is into Black and White Friars, he might as well say that the navy is divided into cavalry and infantry.

The GILBERTINE ORDER was next founded in England by Gilbert of Sempringham, in the year 1135, for both men and women. The women followed the Benedictine rule, and the men the rule of the Austin Canons, but in both cases St. Gilbert added particular statutes of his own. At his death Gilbert left thirteen houses, of which nine only were double monasteries, the other being for men only. In these double monasteries the only common portion was the Church, and in that even the monks and nuns could not see each other—the other buildings being far apart. At the dissolution twenty-five houses of this Order were in existence, and of these, though the most important as being the parent house was at Sempring-

ham, the largest in size and number of inmates was at Watton, which the members of this Society are now exploring. The mention of the Austin rule being followed by the Canons of Watton, brings us now to the second class of religious men, the Regular Canons, and of these there were two different Orders in England.

The Augustinian or AUSTIN CANONS, or, as they were better known, "the *Black Canons*," followed the rule of St. Augustine. They were called "Regular Canons," because they lived together under a common rule, and were independent bodies, not connected with either cathedral or collegiate churches, as were the "Secular Canons." In England they were very popular, and had many houses—Bridlington, Bolton, Kirkham, Guisboro', and Warter Priories being the best known in Yorkshire. Altogether they possessed at the dissolution, 170 houses of their Order, of which two, Waltham and Cirencester, were governed by mitred abbots. In Ireland this Order held the same prominent position as the Benedictines did in England, for they had there the large number of 223 monasteries and thirty-three nunneries, and the priors of nine of them had seats in the Irish Parliament.

The other Order of Regular Canons was that of St. Norbert, called also "PREMONSTRATENSIANS," from the place of their foundation, Premontre, and in England from the colour of their dress, which was entirely white, the "*White Canons*." Their religious houses numbered thirty-four, of which in Yorkshire there were three—Coverham, Easby, and Eggleston.

So far we have spoken of monks and canons. The third great division of religious men is that of the Friars. This word is a distinguishing mark of the Mendicant Orders, as those who live on the alms of the faithful, and do not possess property, are called. We do not speak of the Friars as monks, for though sometimes their houses are called monasteries, yet the better and

more usual term is that of "convent," which is applied quite as correctly to communities of men, as of women. Neither do we call the superior of an Order of Friars an abbot, for the Franciscan Friars were ruled by "the Father Guardian," and the Dominicans and Carmelites by the Father Prior.

The two most important and best known of the Mendicant Orders were the FRANCISCANS and DOMINICANS, and to these we may add two more, the Carmelites and Augustinian Hermits. The idea of the two great Orders of Friars was to go forth and preach, and by the example they gave of penance and poverty, to rebuke the laxity and indulgence of the age. England welcomed the Franciscans in 1220, when they built their first convent at Canterbury, which was followed in the next few succeeding years by others at Northampton, Oxford, London, and Coventry. At the Dissolution there were sixty-four convents of men in England, besides three of Franciscan nuns or minoresses, one of which in London, outside Aldgate, still gives the name of the Minories to that locality.

Another name of the Franciscans is the Friars Minor, and in England, from their grey habit of coarse cloth, the *Grey Friars*. In Yorkshire they had convents at Beverley, Doncaster, Pontefract, Richmond, Scarboro', and York, and also at Grimsby. The Grey Friars seem to have been established in Beverley in 1299, and their convent was situated outside Keldgate Bar, but nothing is left of it now. The Dominicans or Friars Preacher were also established in England about the same time as the Franciscans, and besides their work of preaching, they threw themselves with great zeal into the work of teaching, and were soon famous as most successful lecturers on theology and philosophy in the universities of Oxford and Cambridge. They had fifty-seven convents at the time of the suppression, amongst them, being one at Beverley, Doncaster, Hull, Scarboro', and

York. Their religious dress was of white, but over it they wore a large black mantle, from which they got their name of the *Black Friars.*

It is of interest to remark how, from the fact that the Friars usually had their Convents in towns, many still existing streets have taken their names from their proximity to the Friaries—thus in Beverley we have the Friary near to the still existing remains of the Black Friars' Convent; thus also there is Friargate in York; Friar's Entry and Friar's Gardens in Scarboro'; Blackfriargate in Hull, and Blackfriars bridge in London.

The mention of Whitefriargate in Hull will bring us to the last of the Orders of Friars which I intend to mention, namely, the CARMELITES or *White Friars.* Taking their origin from the Hermits of Mount Carmel in Palestine, they found it necessary to abandon the Holy Land on account of the inroads of Mohammedans, and to live in community. Their first Chapter was held at Aylesford in Hampshire, and Simon Stock, an Englishman, was elected General of the Order. They were in a flourishing condition in this country, and we are told that in no country in Europe did the glory of their institute shine with greater lustre. They possessed fifty-two houses at the time of the Suppression, amongst them being the famous one at Bolton, and they had others at Hull, Doncaster, Northallerton, Pontefract, Scarboro', and York.

We have now passed in review the principal Orders of Monks, Canons, and Friars:—the Benedictine, Cistercian, and Carthusian Monks; the Augustinian, Premonstratensian, and Gilbertine Canons; the Franciscan, Dominican, and Carmelite Friars. There remains now to speak of their dwelling-places. That the different Orders preferred different kinds of sites for their monasteries or convents is a well-known fact, and these preferences are summed up in the following

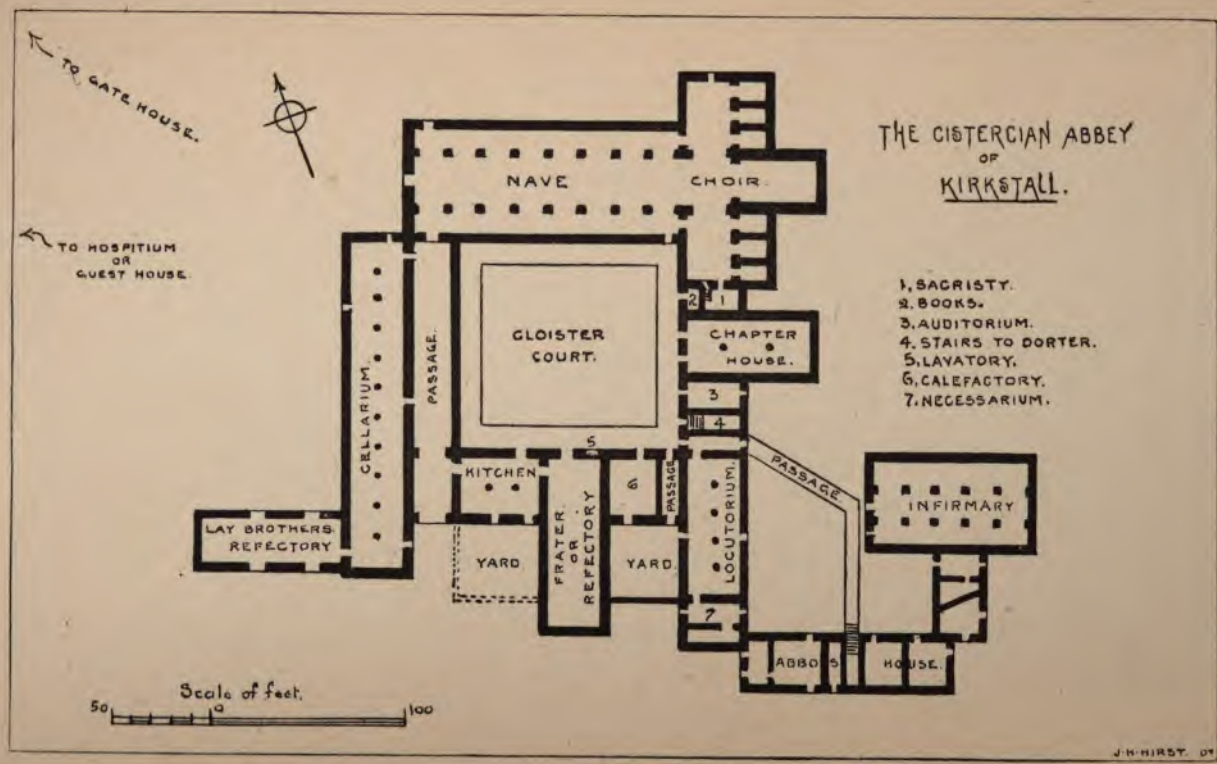
Latin rhyme :—Bernardus valles, montes Benedictus amabat ; Oppida Franciscus, magnas Ignatius urbes." This tells us that Bernard, the founder of the Cistercians, loves the valleys, whilst Benedict loves the hills ; the Franciscan and other Friars, as they lived on alms, dwelt in towns, and the Jesuits, founded by Ignatius, being engaged in teaching, established themselves in cities. Illustrations of the general truth of this rhyme need hardly be brought to your minds, suffice to mention Whitby and Durham as examples of Benedict's love of the hills, with Fountains and Rievaulx to exemplify the tastes of the Cistercians for a quiet valley ; and Beverley, Scarborough, and York, with their convents of Friars, are also cases which go to prove the same rule.

When the charming view of the ruins of an ancient abbey first bursts on the sight of the ordinary tourist, with walls and columns and arches standing out against the sky on the summit of a commanding hill, or perhaps embosomed in trees in some shady vale, with a murmuring stream running hard by, he is apt to exclaim with more eye for present beauty than knowledge of fact, " What beautiful sites the monks of old chose for their Abbeys ! They always managed to get the best of everything for themselves, they chose the best land, the most sheltered positions, the most pleasant sites ! " These speak as " those less wise." What natural beauties or advantages of land the sites possess, were, in the majority of cases, by no means apparent to the monks who first founded these Abbeys, but were evolved or created by them after years of hardship and toil. Let us take a typical example to prove this statement. No one will deny that Fountains Abbey bears the palm amongst Yorkshire Abbeys. As Gent says :—

> " Low in a vale, with springs well stored, and wood,
> And sovereign herbs whence failing health's renewed
> A neighbouring Abbey next invites the eye :

"Stupendous act of former piety!
From streams and springs which nature here contrives
The name of Fountains this sweet place derives."

And now let us hear what Serlo, who, in the twelfth century wrote a history of the Abbey, tells us of its state when first founded. Thirteen monks of the Benedictine Abbey of St. Mary, at York, wishing to practise a more severe rule than was followed at York, with the approval of the Archbishop Thurstan left their monastic home, taking with them nothing but the clothes they wore. The Archbishop had an estate at Ripon, and at Christmas in 1132 he took with him these thirteen monks and assigned to them the valley of the Skell as their new home. They had desired a severe life, with hard labour and loneliness, and their wish was well fulfilled in this place. "It was a place," says Serlo, "which had never been inhabited, overgrown with thorns, a hollow in the hills between projecting rocks, fitter to all appearance to be a lair of wild beasts, than a home for men." There they elected as Abbot, Richard, the former prior of St. Mary's; "he had no shelter from the rain," says Serlo, "and it was winter, but he cast his care upon God, and girded himself against the stress of poverty with abundance of Faith." At first the rocks were their only shelter, and then these homeless wanderers built themselves a hut under the yew trees, some of which still stand, and thus they lived two years. Thurstan sent them bread from time to time, and they drank from the water of the Skell which flowed hard by. "There is no sadness," says Serlo, "not a murmur is heard, but with all cheerfulness they bless the Lord, poor, indeed, in worldly goods, but strong in Faith." Such were the circumstances under which the Monks took possession of the land on which they afterwards built the magnificent Abbey of Fountains, and, in varying degrees, the same tale might be told of the foundation of many similar religious houses.


THE CISTERCIAN ABBEY
OF
KIRKSTALL.
TO GATE HOUSE.
TO HOSPITIUM
OR
GUEST HOUSE.
NAVE
CHOIR
GLOISTER
COURT.
CHAPTER
HOUSE.
CELLARIUM.
PASSAGE.
KITCHEN
FRATER
OR
REFECTORY
PASSAGE
LOCUTORIUM.
PASSAGE
INFIRMARY
LAY BROTHERS
REFECTORY
YARD
YARD.
ABBOTS
HOUSE.
1. SACRISTY.
2. BOOKS.
3. AUDITORIUM.
4. STAIRS TO DORTER.
5. LAVATORY.
6. CALEFACTORY.
7. NECESSARIUM.
Scale of feet.
50
0
100
J. H. HIRST. 09

I have here a ground plan of Kirkstall Abbey as it was in the twelfth century. It will make our visits to various abbeys more interesting and instructive if we can carry in our minds the general features of this ground plan, from the noteworthy fact, that all the Cistercian Houses, of which so many are in Yorkshire, were all moulded on the same general lines. This enables us, as we pass from one ruin to another, to, as it were, rebuild them in our minds, as complete wholes, taking from one what is deficient in another. A certain authority states that during a period of 200 years, during which 1200 Cistercian Abbeys were founded, he does not know one of these, the general plan of which is not in accordance with all the rest. This remarkable uniformity arises either from rule or custom, or from the body of statutes which Stephen Harding, the Englishman, presented to the assembled Abbots in the year 1119. The arrangement of the Benedictine Abbeys is not very different, and as far as the narrower limits of a town would allow, the Friaries also followed the same general lines.

Let us now begin our tour of inspection of this Abbey of Kirkstall. We enter through the *Gate House*, which is a building still remaining in good preservation, and situated about 150 yards to the north-west. We find in some cases that the Abbeys were within a walled enclosure, called the Abbey close. Thus St. Mary's Abbey at York was surrounded by strong walls, in which there were three gate houses, the principal one in Marygate, with another near Bootham Bar, and the third facing the river near the Hospitium or Guest House. These walls were built by Abbot Simon in 1262, after three of his men had been slain and much of the Abbey property burnt by the citizens, who were jealous of the rights and privileges of the Monks. Gate-houses, however, are common to most monasteries, examples of which may be seen at Fountains and Byland, and at Thornton in Lincoln-

shire. Bridlington Priory was also surrounded by walls, which the Canons built in 1164, after the Abbey of Whitby had been destroyed by Danish pirates, to protect their property against a similar disaster. The gateway of this still stands, and seems to have been used at some time as a prison. In many cases the gate-house was of two storeys, or had buildings attached, and sometimes these served as the Guest House or Hospitium. A portion of it was also used as a place where the poor might come to receive daily alms dispensed by the Almoner of the Abbey. Having passed the gate-house we see before us the west end of the Church.

As a rule the churches were built due east and west, except where some exceptional circumstance caused this rule to be departed from. Here at Kirkstall we find a slight deviation, the church running E.S.E. by W.N.W., whilst at Rievaulx the church runs absolutely north and south. At Fountains there are remains of an outer Porch or Galilee, and at Durham this is so enlarged as to form itself a chapel. Entering the nave of the church, we have a magnificent vista formed by the pillars and arches and the groined roof, the whole lit by the clerestory windows and the side windows of the aisles. There is no superabundance of ornament, but everything, according to the Cistercian rule, is built with simplicity. Beyond the nave is the choir, with its stalls for the occupation of the Monks during the Divine Office, and in the centre, raised above the level of the rest of the church, is the High Altar, surrounded by a coloured tesselated pavement. Looking to the right of the High Altar we see the Sedilia, where the ministers were seated at certain times in High Mass, Matins, and Vespers. At the left of the Altar we may find an ambry or closet built into the wall, to contain the Sacred Vessels, or the Holy Oils for the anointing of the sick, or perchance some precious relic. In many churches, at the rear of the

High Altar, was the Ladye Chapel, and at each side of it various altars or chantry chapels. Here at Kirkstall these occupy the transepts, but at Fountains and Durham there was the Chapel of the Nine Altars at the extreme east end of the church.

All the churches of the Cistercian Order were dedicated to God in honour of "Our Ladye Saint Mary." The only church now in use which belonged to this Order is the church now used as the Parish Church of St. Mary at Scarborough. At the intersection of nave and transepts, or at the north end of the transept as at Fountains, rose the tower, with bells to call the Monks from their various labours to the House of God, for prayers. Passing through the doorway in the south aisle of the church near the transept we enter the *Cloister Court*, a large quadrangle, around which, as a centre, the principal monastic buildings were grouped. The Cloister passage was roofed, and was open to the court by means of windows and doors. In the centre of the court was usually a large stone trough, lined with lead, at which the Monks were accustomed to wash before entering the Refectory—in some cases this lavatory was situated in other parts of the Cloister, as at Gloucester and Kirkstall. Passing the door of a small room, usually used as a closet for books, we come to the entrance of the *Chapter House*. This was a building upon which more architectural adornment was often used than upon almost any other portion of the buildings. Here the business of the Abbey, both in spiritual and temporal matters, was transacted, by the Abbot and his subordinate office-holders, and by the Monks themselves seated in Chapter. Here the Abbot was elected, and here, too, he was laid to rest when his work in this life was done. Here offenders were brought to book, reforms instituted, new enterprises discussed.

Leaving the Chapter House, we next pass the door of a small room, where merchants and others having

business at the Abbey might be seen, and perhaps where relatives of the monks might be spoken to, and called the *Auditorium.* Then come steps leading to the dormitory above, and the passage to the infirmary and the Abbot's house. We next come to a large building at the south-east angle of the Cloister, about the use of which some diversity of opinion prevails. In all probability it was the common room or parlour of the Monks, usually called by them the *Locutorium.* Such a room in which the Monks could converse together, read or write, walk about or rest themselves, would be an absolute necessity in a large community, and is a part of every now-existing monastery. Adjoining this is a smaller room with large fire-places, specially built for the use of the Monks in cold weather, and called the *Calefactory*, or *Warming Room.*

The next building, situated on the south side of the Cloister Court, was the *Refectory* or *Frater House*, where the Monks took their meals. At the upper end we often find traces of a raised platform, where the table of the Superior was placed, and in the middle of one side was a pulpit or desk, at which a reader read portions of Holy Scripture, or the Martyrology, or the rule of the Order, and from which public announcements might be made known to the assembled brethren. Leaving the Refectory we find the *Kitchen* at the south-west angle of the Cloisters, with its two large fire-places, at which the food was cooked, and which communicated with the Refectory either by a door, or in many cases by a revolving drum or turn, in which the food was placed on the kitchen side, and, on being turned round, the food was received into the Refectory and served to the brethren by those who had been appointed to this duty. Outside the kitchen was *a yard*, and this is now the happy hunting ground of the antiquary, for here may be found all kinds of unconsidered trifles, such as broken glass and pottery, bones,

oyster-shells, ashes of wood and coal, tiles, leaden pipes, etc., which all throw light on how the monks lived.

On the west side of the Cloister, but here and at Byland separated from it by a passage, the use of which is still unexplained, ran the great *Cellarium* or *Storehouse* of the Abbey. This was, necessarily, of large size in order to contain the necessary supply of provisions for a large community. The Cistercians were large and successful farmers of their own Abbey lands, and here in this storehouse or cellar was brought from the Granges a supply of corn and other farm produce for the use of the Monks, as ordered by the cellarer or procurator. At the end of the cellar were the necessary out-offices, and we find that whenever practicable a stream of fresh water continually flowed through and flushed the sewers of the monastery, keeping them in a good sanitary condition. So large and well-built are these sewers that they may have given rise to the popular error that there were subterranean passages leading from one Abbey to another.

Above the Cellarium was the *Dormitory* or *Dorter* of the Lay Brothers or Fratres Conversi, whilst that of the Professed brethren extended over the whole length of the Chapter House and Parlour. Besides the flight of steps leading to this already mentioned, we have here another at one end of the Dormitory, which led down directly into the south transept of the Church.

Besides these general monastic buildings there are one or two others which must be mentioned. The *Abbot's house* lay to the south-east, and was approached by a passage leading out of the cloister. In large monasteries, the Abbot's house consisted of a hall or reception-room, where distinguished guests might be suitably received and entertained, a kitchen and cellar, one or two dwelling rooms, and usually a private Chapel or Oratory. Adjoining the Abbot's house was the *Infirmary* or *Farmery*, which was not only the

temporary home of the sick, but the permanent dwelling of the old and feeble monks. In large monasteries this too had a separate refectory, kitchen, and chapel, though in smaller ones one kitchen and chapel served for both the Abbot's house and the Infirmary. We have already mentioned the *Hospitium* or guest house usually situated near the gate-house, but here at Kirkstall to the west of the monastery. The foundations of other buildings are also often found amidst monastic ruins—these were the Bakehouse, the Brewhouse, and the Mill, and stables, granaries, and barns also found a place in the larger establishments.

And now, having described the arrangements of the buildings of an ancient monastery, you may naturally ask who were the architects who so admirably planned them for the purposes intended. Mr. William Morris shall tell us—"It was not by a great architect carefully kept for the purpose, and guarded from the common troubles of common men" that these Abbeys were designed, "but sometimes, perhaps, it was the monk, the ploughman's brother, oftenest his other brother, the village carpenter, smith, mason, what not—a common fellow—whose common every-day labour fashioned works which are to-day the wonder and despair of many a hard-working 'cultivated' architect."

Thus the monks of old built and arranged, as we have seen, their Abbeys and Priories—with a Church for the Service of God, and a Guesthouse and Almery open ever to the poor, and with a school and library for the advancement of learning. They were men whose characters we must admire, to whose work we are indebted for much of the learning we now possess, and whose memory we must hold in veneration.

On the lofty hills and in the secluded vales, and in the cities and towns of Yorkshire, we find the ruins of its ancient Abbeys and Priories, which serve as enduring monuments of the zeal, piety, and labours of the monks of old.

St. German's, Winestead.*

By Temple Moore.

THOUGH the church is small and of little architectural pretensions externally, it is by no means commonplace.

The internal proportions of the nave are unusually lofty for so small a church, and the graceful design of the south arcade, and uncommon size of the west and north windows, give a very marked and striking character to the interior. This is further enhanced by the fact that the church retains rather more of its old fittings and monuments than is, unfortunately, generally the case.

Though the principal architectural features of the church belong to the 14th and 15th centuries, there is no doubt that a great part of the building is of an earlier date. During the restoration a few Norman corbel stones were found in walls where later alterations had taken place ; these are now preserved on the exterior of the south wall of the chancel. None are in their original positions, nor is there any evidence to show to which part of the building they belonged. There are the remains of the early base moulds on the south and north walls of the chancel. These two walls, with the north wall, and about half the west wall of the nave, are, I believe, the earliest parts of the church, and belong to the late Norman or Transition period.

Both the east and west walls of the chancel were rebuilt in the 15th century. The present east wall certainly is considerably thinner than the original one,

* Read at Winestead, June 17, 1895.

and no doubt the thickness of the west wall was also reduced in the later rebuilding. This, together with the curious way the early external plinth stops, just after having turned the eastern angles of the chancel, and the fact that the piscina and sedilia are late insertions in the south chancel wall, seems to point to the probability that the chancel was considerably longer at one time, or possibly to the church having originally been tripartite in plan, with an apsidal or square ended sanctuary to the east of the present chancel, with arches spanning the chancel, both at its present east and west ends.

The fact that the present chancel is nearly square on the outside appears to lend probability to this view, though there is not sufficient evidence to make it certain.

At the restoration, search was made for any foundations east of the present chancel end, but nothing was found, this, however, can be accounted for through the ground having been much disturbed by interments.

The south arcade belongs to the early part of the fourteenth century, at which time the church attained its greatest size. The alteration to the west wall of the nave, when the great west window was inserted, took place rather later than the alterations in the chancel. The early west wall remains up to the north jamb of the window, and below its cill as far as the south wall. Above this, on the south side of the window, and in the gable end, the wall has been rebuilt at the time the window was inserted. The off-set in the west wall inside, clearly marks this alteration, and externally the later work is faced with brick and ashlar, the old pebble facing remaining on the north side of the window.

The original south aisle, added to the church about the beginning of the fourteenth century, was no doubt of considerable width and height. The form of the water table, remaining on the south side of the nave,

shows that this aisle had a gabled roof, with a gutter next the nave wall: its south wall must have been about twenty feet high. Possibly the length of the late sixteenth century transept may mark the width of the old aisle, but no foundations of its walls were found during the restoration. Most likely this aisle was in a very ruinous state at the end of the sixteenth century, and was pulled down by Sir C. Hildyard when he built the present south transept or chapel. The old south door, re-used in present aisle, and parts of the buttresses, were then built into the three western-most arches of the arcade.

The floor level of this aisle, which has been adhered to in the new aisle, was about twelve inches above the original nave floor.

The chancel was altered to its present form early in the fifteenth century.

The sedilia are of brick, plastered over, and when these were uncovered at the restoration, remains of a two-light brick window were discovered above them, evidently of the same date. Traces of a sacristy were also found on the north side of the chancel. The low side window on the south of the chancel was uncovered at the restoration, it had been glazed, and there are no marks of the usual shutter.

The east window had been partly filled with a reredos of alabaster, to the same height as the present reredos, the marks on the window jamb where it had been put in were quite plain, and some fragments of alabaster were found in the last century filling in of the cill.

The chancel arch is late work and very plain, it was most likely not intended to be seen above the top of the rood loft, being boarded up and covered with paintings behind the rood, as was often the case in small churches.

The large windows at the west end, and on the north side of the nave, probably belong to the middle of the

fifteenth century. The north doorway appears late thirteenth century work.

The south transept or Hildyard Chapel is a good example of late Tudor work. It was all rebuilt, at the recent restoration, on its old lines, except that the walled up door and two of the shields (now on the east side), were removed from the west side to make room for the new aisle.

Previous to the restoration there was a brick mausoleum in the angle between the chancel and south chapel. This had been erected about the middle of last century, and, being in a very dilapidated state, was taken down, and the coffins re-interred in the churchyard.

The slabs which filled the coffin recesses are now laid in the chapel floor.

The roofs of the chancel and aisle are new. That of the Hildyard Chapel is a copy of the old one, with some of the old timbers re-used.

The nave roof, with the exception of the tie beams, is a copy of the 15th century one.

The old timbers were found to be so decayed that nothing could be re-used, except some of the braces and shields, and one or two pieces of the cornice. The original construction of the principals of this roof is very curious, the tie being formed by the halving together of the principal rafters just below the ridge. These trusses had been strengthened in the 17th century by the introduction of rough tie beams, and, in re-constructing the roof, it was considered advisable to retain the ties, and the new beams were, therefore, introduced with the addition of mouldings, curved braces, and wall pieces. The half truss over the chancel arch shows the original design of these roof principals.

The remains of the Rood Screen fortunately escaped the almost general clearance which was made of Chancel Screens in East Yorkshire by an over-zealous Archdeacon, about the middle of last century.

It is said that this screen did not belong to the

church, but had been brought from Birstwith Abbey.

This may be the case, but on the other hand the screen most probably belonged to the Church, though it is difficult to see how it was originally placed.

The two blank bays at the north and south ends of the screen, together with the vaulted cove and cornice, were added at the late restoration.

There was clear evidence of the screen having extended southwards with a similar bay or bays to those next the central doorway, but on the north side it evidently had not continued in the same way, as the north side of the end post was finished square.

The old head beam, however, continued on for a couple of feet northwards, where it had apparently been sawn off.

This seems to show that the screen must have been longer on the north side than it is at present, but with a different treatment than its other original bays.

Possibly it may have stood further west than its present position, and extended across the whole width of the original nave and aisle.

There was no doubt formerly a vaulted cove on the east side of the screen, as well as on the west, over which would be the rood loft floor. It is quite evident from the width and height of the five original bays that this screen could never have stood in the more usual position within the jambs of the chancel arch.

The 17th century woodwork which now forms the vestry screens is made from the Hildyard pew which stood in the north-east corner of the nave.

The turned balusters forming the open part of the screens were originally in a similar position round the pew, like the pews in the chapel at Haddon, being no doubt the 17th century rendering of the 15th century chantry chapel screens.

This upper part of the pew was removed in the last century, and several of the old balusters were found

in one of the recesses of the mausoleum during its removal.

The body and canopy of the pulpit are a good plain bit of late 17th century work. The hand rail of the pulpit stair is made out of the old altar rails.

The font now stands in its original position, and on the old step which was uncovered when the floors were lowered to their old levels.

The bowl of the font is early work, and there is no doubt that it originally belonged to this church.

For many years it stood in a field at Keyingham, and was recovered and restored to the church by the late rector.

The most interesting of the monuments is the large slab with remains of the brass of Robin of Riddesdale. Previous to the restoration, this slab lay nearer to the north wall of the chancel. It was moved to its present place to make room for the choir stalls.

There is also another brass in the chancel to the rector who restored the chancel, and died in 1417 :—

" Hic jacet magist^{r} Wills Retherby quondam rector istius ecclie d'Wystede qui fecit istum chorec t reclaim et obiit xvi^{o} die Februar' anno dni millimo ccccxvii cujus anime ppicietur Deus Amen.

The 15th century recumbent effigy of a priest, now under the westernmost arch of the nave arcade, is said to have been brought from one of the destroyed churches on the coast. Previous to the last restoration it lay on the north side of Sir C. Hildyard's tomb, with the head to the east. As this was evidently not the original position, and it had been much damaged by people standing on it to read the inscription on Sir C. Hildyard's tomb, it was judged best to place it in its present position.

The base on which it now lies is made up of some 17th century fragments found during the restoration, and which had formed part of another monument.

The monument to Sir C. Hildyard is an excellent

example of late Tudor work, and is in its original position, except that it was lowered with the floor about fifteen inches at the last restoration.

This monument to the second Sir C. Hildyard was no doubt made at nearly the same time that the third Sir C. Hildyard built the south chapel or transept, or as it states in the register, "built the isle (sic) at his own charge."

The only remains of the 15th century stained glass which no doubt the church was once rich in, is the head and shoulders of a priest, with scroll, Jhs, fili [Mar]ie, Miserere mei, Amen. Previous to the restoration it was in the head of the centre light of the east window.

It is most likely the portrait of the donor of the original glass of the window, and possibly of William Retherby, the restorer of the chancel, and would probably have been placed at the foot of one of the lights, in the original design of the window.

This fragment is now worked into the glass of the low side window of the chancel.

The Hull Cap of Maintenance.*

DEAR MR. MAYOR,

As I understand the request you made to me, it was your wish that I should, in the first place, collect information as to the history and significance of the insignia known as "caps of maintenance," and, in the second, search the Hull Town's Records for references to the swords now or formerly in the possession of the Corporation, and to the cap of maintenance formerly worn at Hull by the sword-bearers. I have endeavoured to comply with this wish.

I fear it is impossible to ascertain the origin of the cap of maintenance. We can trace its use back to a very early period, and it is not difficult, throughout its history, to understand its meaning. It has been the custom, for many centuries, for the pope every year to bless a sword and a cap of maintenance. These are borne before him in the procession to St. Peter's on Christmas Day. After the mass of that day, the sword and cap are sent by the pope to some catholic monarch as a mark of especial favour. We have detailed accounts of the presentation, by a papal nuncio, of cap and sword to Edward IV., Henry VII., and Henry VIII. Upon Henry VII. this distinction was conferred three times.

But apart from the cap of maintenance sent by the pope, the reigning sovereign of England had always his own "pileus regius," or cap of maintenance. As early as the time of Richard I., this cap was carried to

* The following report was prepared at the request of the Worshipful the Mayor of Hull (Alderman Richardson). It was laid before the Property Committee of the Hull Corporation on the 9th August, 1895, and ordered to be printed in the Minutes. It has, however, been deemed desirable to print it in the Transactions of this Society, and for this purpose the writer has supplied the original Latin of the passages translated in the text.

church in the monarch's coronation procession, and was placed on the head of the new king by the prelate who conducted the ceremony. On certain occasions the king wore, not his crown, but his cap of maintenance. For instance, when Henry VII., during a visit to York, went to hear evensong in the Minster, he was dressed in a blue mantle and wore his cap of maintenance. To this day, whenever the sovereign opens parliament in person, the cap of maintenance is carried in the procession by some nobleman of high rank, who holds it upon a short staff on the right of the sovereign whilst seated on the throne. The late Sir C. G. Young, Garter King at Arms, stated that the name of the cap of maintenance was derived from the fact that whilst the sovereign on the throne wears the crown, the cap is given to a nobleman, standing by, to be held by the hand ("tenu par la main.") With all possible respect to so high an authority, it seems to me exceedingly improbable that the general name of the cap should be derived from a merely incidental and exceptional circumstance in its use. It is designated by the early lawyers "pileus supportationis," and I see no reason to doubt that both its Latin and its English names indicate that it is a symbol of the maintenance of authority, and of that authority of which the accompanying sword is the emblem.

The great privilege, granted to a city or borough, of having a sword borne erect before the mayor, carried with it the further privilege of the sword-bearer wearing a cap of maintenance. So well was this understood, and so fully was it established by immemorial usage, that the charters by which the right of having the sword so carried was conferred contain no reference to the cap.

So strictly is the cap an appendage to the sword, that it ought never to be worn by the sword-bearer except when he is actually carrying the sword. Although, in some corporations, this rule is not now

observed, the use of the cap at other times is clearly a violation of ancient custom, and tends, I think, to obscure its true significance. In the custom observed at Exeter, the exclusive use of the cap comes out very distinctly. When the mayor and corporation go in procession to the Cathedral, the sword-bearer walks before the chief magistrate, wearing the cap, which he does not take off till the mayor is seated, and he has deposited the sword before him. And, when the procession leaves, the moment he takes up the sword, he replaces the hat on his head.

The English cities and boroughs which formerly enjoyed or still enjoy the privilege under discussion are: Appleby, Bristol, Canterbury, Carlisle, Chester, Coventry, Exeter, Gloucester, Hereford, Hull, King's Lynn, Kirby-in-Kendall, Lincoln, Liverpool, London, Newcastle-on-Tyne, Norwich, Shrewsbury, Thetford, Worcester, and York.

The privilege of having the sword carried erect before the mayor was granted to the borough of Kingston-upon-Hull by letters patent, dated 2nd July, 18 Henry VI. (A.D. 1440). In that charter the king declares :—

> That of our special grace we have granted and given license for us and our heirs, as much as in us lies, as well to the present mayor of our town of Kingston-upon-Hull and our escheator in the same town, as to every other burgess of the same town who may be mayor of the aforesaid town, and our escheator, or of our heirs there, that he within the town aforesaid, and the liberty and precinct thereof, so long as he shall remain in such offices, shall have a sword carried erect before him, in our name and that of our heirs, in our absence and that of our aforesaid heirs, without impeachment or hindrance whatsoever.*

* The following is the original Latin text of the whole charter, which has not hitherto been printed :—HENRICUS Dei gratia Rex Anglie et ffrancie et Dominus Hibernie, omnibus ad quos presentes litere pervenerint, salutem. Sciatis quod de gratia nostra speciali concessimus et licenciam dedimus, pro nobis et heredibus nostris, quantum in nobis est, tam nunc maiori ville nostre de Kingeston-super-Hull et escaetori nostro in eadem villa, quam cuicumque alii burgensi eiusdem ville qui maior ville predicte et escaetor noster, seu heredum nostrorum, ibidem existet, quod ipse, infra villam predictam ac libertatem et precinctum eiusdem, quamdam in

The charter contains no reference to the cap of maintenance, and the mention of "caputia" in a later clause, which has been erroneously assumed to refer to caps of maintenance, alludes in reality to the hoods of the aldermen. The limitation of the privilege of the erect sword to occasions when the king is not present ("extra presenciam nostram")—a limitation invariably inserted in similar charters—is sometimes more fully expressed. The charter granting the same privilege to the city of Chester, for instance, says the sword shall be carried erect "in the presence as well of other nobles and lords of our realm of England, who are related to us in lineal consanguinity, as of all others whomsoever," the sovereign himself being absent. In the presence of the sovereign, or of an heir to the throne, the sword is reversed and carried point downwards. At London, and perhaps some other places, this is also done in the presence of the judges of assize.

The original charter granting this privilege to Hull is still preserved amongst the town's records. In Bench Book III. the same charter is enrolled, and in that register we have also a minute account of the "Costage of the Chartere" in question. The whole cost amounted to £240 2s. 2d.; but this sum, it is fair to say, included many incidental expenses, such as boat hire for excursions on the Thames, "wyne to men of lawe," and "a dyner made to esquires of the Erle of Suffolk." The cost of the new sword and all its appendages, as well as the cap of maintenance,

huiusmodi officiis steterit, habeat gladium erectum ante se gestum, nomine nostro, et dictorum heredum nostrorum, extra presenciam nostram et heredum nostrorum predictorum, absque impeticione seu impedimento quocumque; et quod maior ville predicte, ac residui aldermanni eiusdem ville imperpetuum, pro tempore existentes, uti valeant togis, capuciis, et colobiis, de una secta et una liberata, simul cum furruris et livariis colobiis illis convenientibus, eisdem modo et forma prout maior et aldermanni civitatis nostre London' utuntur, statutis de liberatis pannorum et capuciorum, aut aliquo alio statuto sive ordinacione ante hac tempora edito, non obstante. In cuius rei testimonium has literas nostras fieri fecimus patentes. Teste me ipso apud Westmonasteriensum, secundo die Julii anno regni nostri decimo octavo. Per ipsum Regem.

is included. The following items relate to these articles :—

Item, for j quarter cloth gold to the swerde, xvj.s. viij.d.
Item, for j quarter blewe velvet to ye same, iij.s. iiij.d.
Item, for j quarter blak velvet to the same, v.s. viij.d.
Item, for lincloth for seryng of the shethis, vj.d.
Item, paid for wax to ye same, vj.d.
Item, payd to the Goldsmyth for xvj unc' [ounces] j quarter silver and gylted to the pomell hilt, ij chapes and j gyrdill, cont [aining] j unc' j quarter, quarter weght, iiij.li. vij.s. viij.d.
Item, to the armorer for the swerd with iiij shethes, xij.s.
Item, for lacez to bynd the hand with, xviij.d.
Item, for formes of wodde to ye shethes viij.d. and for one corps, v.d., xiij.d.
Item, paid for ye thridde chape to ye swerd pond, viij.d. xvj.d.
Item, in giltyng of ye mace, vj.s., and for ye hatte, ix.s. vj.d., xv.s. xj.d.*

The scabbard of the sword purchased at this period, including the quillons, is still in use. The remaining parts have been renewed at various periods.

When the charter just quoted was granted, John Aldwick was Mayor. During his mayoralty a new code of bye-laws was drawn up for the government of the town. Amongst these is the following, relating to the sword-bearer :—

Item, it is ordeined, establisshed, and confermed, that the swerdberer shall be in housold with maier, and yerely take to fee iiij marc sterlingez, that is to say, xxvj.s. viij.d. of the maier, and xxvj.s. viij.d. of the comunes. And his clothyng of ye comens, with his avauntage of the seale, with all othe avayles, like as ye maier sergeant had afore tymes.†

In the early chamberlains' rolls are the following items in Latin, relative to the sword, the sword-bearer, and the cap of maintenance :—

1440-1441. [Fees and salaries] And to William Ryles, sword-bearer, liij.s. iiij.d. [Clothing] and paid for the clothing of the common clerk, the sword-bearer, the three sergeants at mace,

* B.B. III. f. 12. † B.B. III. f. 13.

Henry Crofte and Robert Broggor, namely, for $13\frac{3}{4}$ yards of coloured cloth, price per yard 3s., 39s. $4\frac{1}{2}$d. And for $18\frac{5}{8}$ yards of varigated cloth, price per yard 21d., 32s. 7d. And paid to William Browderer for the expense incurred by him at London for the purchase of the said clothing, x.s. And to John Fletcher for the carriage of the said clothing, 5s.*

1441-1442. [Clothing] And for le capp furred with badger skin for the sword-bearer, 14s.†

1443-1444. [Clothing] And paid to Nicholas Bradeshawe for fur of beaver-skin for the sword-bearer, by command of the mayor, 24s.‡

1445-1446. [Clothing] And paid to Hugh Cliderhowe for beaver-skin, bought by him for the bearer of the sword before the mayor, by assent of the Council, 6s. 8d.§

1450-1451. And paid in money paid to the common clerk, the sword-bearer and the sergeants at mace for shoes at Christmas, 6s 8d.‖

1454-1455. And paid for cloth of gold for the scabbard of the mayor's sword, 5s. And for making the same, 12d.¶

1465-1466. And paid for cleaning the mayor's sword this year, 8d.**

1475-1476. And paid for one skin of a badger for repairing le hatte for the mayor's sword-bearer, 12s. And paid for making the same, 3s. 7d.††

* Et Willelmo Ryles portatori gladii, liij.s. iiij.d. . . . Et soluti pro vestura communis clerici, portatoris gladii, iij servientium ad clavem, Henrici Crofte et Roberti Broggor, videlicet, in xiij virgis dimidia j quarteria panni colorati, pretium virge, *xij.s.*, xxxix.s. iiij.d. ob. Et in xviij virgis, dimidia, et dimidia quarteria panni stragulati, precium virge *xxj.d.* xxxij.s. vij.d. . . . Et soluti Willelmo Browderer, in costagio per eum facto apud London', pro empcione dicte vesture, x.s. Et Johanni ffletcher pro cariagio dicte vesture, v.s. (Chamberlains' Roll, 19-20 Hen. VI.).

† Et pour le capp furrat' cum grey pro portatori gladii, xiiij.s. (Chamberlains' Roll, 20-21 Hen. VI.).

‡ Et soluti Nicholao Bradeshawe pro furrura pilii de bevere pro portagio gladii per preceptum maioris, xxiiij.s. (Chamberlains' Roll, 22-23 Hen. VI.).

§ Et soluti Hugoni Cliderhowe pro pilio de bevere per eum empto portatori gladii coram maiore, per assensum consilii, vj.s. viij.d. (Chamberlains' Roll, 24-25 Hen. VI.).

‖ Et soluti in denariis solutis communi clerico, ensifero et servientibus ad clavem pro caligis ad festum Natalis Domini, vj.s. viij.d. (Chamberlains' Roll, 29-30 Hen. VI.).

¶ Et soluti pro panno aureo ad vaginam ensis maioris, v.s. Et pro factura eiusdem, xij.d. (Chamberlains' Roll, 33-34 Hen. VI.).

** Et soluti pro mundacione gladii maioris hoc anno, viij.d. (Chamberlains' Roll, 5-6 Edw. IV.).

†† Et soluti pro uno tymbrio graywark pro emendacione le hatte pro ensifero maioris, xij.s. Et soluti pro factura eiusdem, iij.s. vij.d. (Chamberlains' Roll, 15-16 Edw. IV.).

1482-1483. And paid for the repair of the sword-bearer's hat, 13d.*

1483-1484. And paid for the repair of the hat and of the sword carried before the mayor, 15s. 8½d.†

1485-1486. And paid Thomas Smothley for the repair of the mayor's sword, 12d.‡

1488-1489. And paid Thomas Smothley for the repair of the mayor's sword, 4d. And paid for chamlet for the said sword within the sword-bearer's hand, 2d. And paid for one quarter (yard) of silk, 8d. And paid for binding the said silk to the sword, 1d.§

1494-1495. Item, paid by the mayor's command, 16d., for the repair de le hatt.‖

Shortly after the date of the last extract, the chamberlains' accounts become much less minute, and only the total amounts received or spent under general heads are entered. Such items as those just quoted are therefore no longer found.

De la Pryme, on the authority of a MS. now preserved amongst the Lansdowne MSS. in the British Museum, states that Henry VIII., on the occasion of his visit to Hull in 1541, presented a sword to the town. This sword has not existed amongst the Corporation insignia during the last 220 years.

The second sword now in the custody of the Corporation bears on its scabbard the date 1636. This sword, according to tradition, was given to the town by Charles I. This tradition was current at the beginning of last century, and is no doubt well founded.

The possession of a second sword confers no right to have both swords carried in procession. Both York and London, and probably many other Corporations,

* Et soluti pro emendacione capitii ensiferi, xiij.d. (Chamberlains' Roll, 22 Edw. IV.—1 Rich. III.).

† Et soluti pro emendacione capitis & gladii ante maiore portati, xv.s. viij.d. ob. (Chamberlains' Roll, 1-2 Rich. III.).

‡ Et soluti Thome Smothley pro emendacione ensis maioris, xij.d. (Chamberlains' Roll, 1-2 Hen. VII.).

§ Et soluti Thome Smothley pro emendacione gladii maioris, iiij.d. Et soluti pro chamlet pro dicto gladio citra manum ensiferarii, ij.d. Et soluti pro una quarteria cerece, viij.d. Et soluti pro ligacione eiusdem cerece ad gladium, j.d. (Chamberlains' Roll, 4-5 Hen. VII.).

‖ Et soluti per preceptum maioris, xvj.d., pro emendacione de le hatte. (Chamberlains' Roll, 10-11 Hen. VII.).

possess several swords, but only one is ever carried before their respective lord mayors. The only place where, so far as I know, two swords are carried, is Newcastle-upon-Tyne, one before the mayor and the other before the sheriff. In a paper which I read some years ago to the Newcastle Society of Antiquaries on the plate and insignia of the Newcastle Corporation, I pointed out the great impropriety of such a practice. Mr. Longstaffe, who was present, and who is one of the best living authorities on such matters, expressed his concurrence in my view. The one sword, carried erect, is the symbol of the mayor's supreme authority within his own precincts, the sovereign being absent. Two swords could only symbolise two supreme authorities, which could not possibly exist.

The inventories of the Corporation plate and insignia commence in 1584, but for ninety years after this date they contain no reference to the insignia discussed in this report. The inventory of 1674, however, includes "Two swords and a capp of maintenance." In the inventory of 1679 we read, "Two swords and a capp of maintenance, one given by ——," but the entry is, unfortunately, incomplete. The inventory of 1694 mentions two swords and three scabbards, one of which was possibly that of the sword given by Henry VIII. No inventory mentions more than two swords. The formula, "two swords and a cap of maintenance" occurs again and again, down to the inventory of 1837, in which year the plate and insignia passed into the custody of the new Corporation. This fact effectually disposes of the statement recently made that within living memory the Corporation possessed three swords.

Believe me, DEAR MR. MAYOR,

Very sincerely yours,

J. R. BOYLE.

Town Hall, Hull, 9th August, 1895.

INDEX

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CONTENTS.

[*Those marked with an asterisk * are now for the first time included in the index, the others are continuations from the indexes of* 1891 *and* 1892.]

Anthropological Institute, Journal, vol. xxii, parts iii and iv, vol. xxiii, parts i and ii.
Antiquaries (London), Proceedings of the Society, 2nd S., vol. xiv, part iv, vol. xv, part i.
Antiquaries of Ireland, Proceedings of Royal Society of, 5th S., vol. iii, parts i–iii.
Archæologia, vol. liii, part ii.
Archæologia Æliana, vol. xvi, part ii.
*Archæologia Cantania, vol. xx.
Archæological Journal, vol. l.
Belfast Naturalists' Field Club, 2nd S., vol. iv.
Berkshire Architectural and Archæological Society, Transactions, vol. ii, part iv, vol. iii, parts i–iii.
Birmingham and Midland Institute (Arch. Sec.), vol. xix.
Bristol and Gloucestershire Archæological Society, Transactions, vol. xvii.
British Archæological Association, Journal, vol. xlix.
British Architects (Royal Institute of), Transactions, N.S., vol. ix.
*Bucks Architectural and Archæological Society, Transactions, vol. vii.
Cambridge Antiquarian Society, vol. viii.
Cornwall, Royal Institution of, Transactions, vol. xi.
Cumberland and Westmorland Architectural and Archæological Society, vol. xiii, part i.
Cymmrodorion Society, Transactions, 1892–3.
Devon Association, Transactions, vol. xxv.
*East Riding Antiquarian Society, Transactions, vol. i.
Essex Archæological Society, Transactions, N.S., vol. iv.
Folklore (Folklore Society), vol. iv.
Hampshire Field Club, Transactions, vol. ii, part iii.
Huguenot Society, Publications of, vol. iv.
Leicestershire Architectural and Archæological Society, vol. vii.
Norfolk Archæological Society, Transactions, vol. xi.
Numismatic Chronicle, 3rd S., vol. xiii.
Oxfordshire Archæological Society, Publications of, 1893.
Royal Irish Academy, Proceedings, 3rd S., vol. ii, parts iv and v, vol. iii, parts i–iii.
St. Albans Architectural and Archæological Society, Transactions, 1892.
St. Paul's Ecclesiological Society, Transactions, vol. iii, part iii.

*Salisbury Field Club, Transactions, vol. i.
Shropshire Archæological and Natural History Society, Transactions, 2nd S., vol. v, parts i-iii.
Somersetshire Archæological and Natural History Society, Transactions, N.S., vol. xix.
*Suffolk Institute of Archæology and Natural History, Transactions, vol. viii.
Surrey Archæological Society, Transactions, vol. xi, part ii.
Warwickshire Naturalists and Archæologist Field Club, 1892-1893.
Wilts Archæological and Natural History Magazine, vol. xxvii.
*Worcester Archæological Society, 1892.
Yorkshire Archæological and Topographical Journal, vol. xii.

The following had not been issued in time for this index :—

William Salt Archæological Society for Staffordshire, vol. xiv.
Berwickshire Naturalists' Field Club, vol. xiv.
Lancashire and Cheshire Archæological Society, vol. x.

NOTICE.

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INDEX OF ARCHÆOLOGICAL PAPERS PUBLISHED IN 1893.

ABERCROMBY (HON. JOHN). Magic songs of the Finns. *Folklore*, iv. 27–49.

ALLEN (J. ROMILLY, F.S.A.Scot.). The Early Christian Monuments of Glamorganshire. *Jour. Brit. Arch. Assoc.* xlix. 15–22.

ANDRÉ (J. L., F.S.A.). St. John the Baptist in art, legend, and ritual. *Arch. Jour.* l. 1–19.

ARMFIELD (REV. H. T., M.A., F.S.A.). The Essex dialect and its influence in the New World. *Essex Arch. Soc.* N.S. iv. 245–253.

ARNOLD (GEORGE M., F.S.A.). The ruined chapel of St. Katherine at Shorne, Kent. *Arch. Cant.* xx. 195–202.

——— On the old Rectory at Northfleet. *Arch. Cant.* xx. 71–75.

ARNOLD-BEMROSE (H., M.A., F.G.S.). Notes on Crich Hill. *Jour. Derbysh. Arch. and N. H. Soc.* xvi. 44–51.

ATKINSON (GEO. M.). Marks on Eastbourne Old Church. *Arch. Jour.* l. 133–136.

ATKINSON (ROBERT, LL.D.) On South-Coptic texts: a criticism on M. Bouriant's "Éloges du Martyr Victor, fils de Romanus." *Proc. Roy. Irish Acad.* 3rd S. iii. 225–284.

——— On Professor Rossi's publication of South-Coptic texts. *Proc. Roy. Irish Soc.* 3rd S. iii. 24–99.

ATKINSON (T. D.). On a Roman house at Swaffham Prior; on the hall of Michael House; on excavations at Ely Cathedral. *Cambridge Antiq. Soc. Proc.* viii. 229–243.

ATTREE (MAJOR F. W. T., R.E.). Some Hampshire dedications gathered from Pre-Reformation Wills. *Hampshire Field Club*, ii. 331–340.

BAILDON (W. PALEY, F.S.A.). An original pardon granted to Sir John Moore under the great seal of James II. dated October 22, 1688. *Proc. Soc. Antiq.* 2nd S. xv. 58–61.

BAKER (F. BRAYNE). Some rare or unpublished Greek coins. *Num. Chron.* 3rd S. xiii. 21–25.

BAKER (REV. H. DE FOE). Will of Lady Mary Lisle. *Salisbury Field Club*, i. 172–173.

BALL (V., C.B., LL.D., F.R.S.). On the volcanoes and hot springs of India, and the folklore connected therewith. *Proc. Roy. Irish Acad.* 3rd S. iii. 151–169.

BARCLAY (EDGAR). Stonehenge. *Jour. Brit. Arch. Assoc.* xlix. 179-205.

BARING-GOULD (REV. S.). Ancient settlement at Trewortha. *Roy. Inst. Corn.* xi. 289–290.

BARKLY (SIR HENRY, K.C.B., G.C.M.G., etc.). The Berkeleys of Cobberley. *Bristol and Glouc. Arch. Soc.* xvii. 96–125.

BATEMAN (CHARLES E.). Castle Bromwich Church. *Trans. Birm. and Midland Inst.* xix. 1–7.

BATES (CADWALLADER J.). Flodden Field. *Arch. Æliana*, N.S. xvi. 351–372.

BATESON (MISS MARY). The register of Crabhouse Nunnery. *Norfolk Arch. Soc.* xi. 1–71.

BAX (ALFRED RIDLEY, F.S.A.). Marriage and other licenses in the Commissary Court of Surrey. *Surrey Arch. Soc.* xi. 204-243.

BEAUFORT (W. M.). Records of the French Protestant School founded by Huguenot refugees, 1747. *Publus. Huguenot Soc.* iv. 355–466.

BECKLEY (F. J., B.A.). Notes on Irish architecture. *Trans. St. Paul's Eccl. Soc.* iii. 142–154.

BELL (ALFRED). Notes on the correlation of the later and Post-Pliocene Tertiaries on either side of the Irish Sea, with a reference to the fauna of the St. Erth Valley, Cornwall. *Proc. Roy. Irish Acad.* 3rd S. ii. 620–642.

BELL (EDWARD, M.A., F.S.A.). The origin and use of the word "Triforium." *Trans. St. Paul's Eccl. Soc.* iii. 124–130.

BELLAIRS (COL.). The Roman roads of Leicestershire. *Trans. Leicest. Archit. and Arch. Soc.* vii. 357–364.

BELOE (EDWARD MILLIGEN, F.S.A.). The mortuary, or absolution cross. *Norfolk Arch. Soc.* xi. 303-319.

BENSLEY (W. T., LL.D., F.S.A.). On some sculptured alabaster panels in Norwich. *Norfolk Arch. Soc.* xi. 352–358.

BERKS. Early Berkshire Wills, *ante* 1558. *Jour. Berks. A. and A. Soc.* ii. 175–178; iii. 47–48, 79–82.

BICKLEY (WILLIAM B.). Parish registers of Warwickshire. *Trans. Birm. and Midland Inst.* xix. 71–104.

BIGGER (FRANCIS JOSEPH, M.R.I.A.). Pre-historic and historic forts and Raths in the city and vicinity of Belfast. *Belfast Nat. Field Club*, 2nd S. iv. 71–82.

BIRCH (W. DE GRAY, F.S.A.). Notes on the Isis in the Saxon Charters and the signification of Berkshire. *Jour. Brit. Arch. Assoc.* xlix. 251–256.

BIRD (W. H. B.). Astley, in the parish of Alveley. *Trans. Shropshire A. and N. H. Soc.* 2nd S. v. 63–77.

BLACKMORE (H. P., M.D.). On a barrow near Old Sarum. *Salisbury Field Club*, i. 49–51.

BLAIR (ROBERT, F.S.A.). On some fragments of Roman sculptured and inscribed stones lately found at Wallsend. *Proc. Soc. Antiq.* 2nd S. xv. 67–69.

——— On a Roman altar found at Lanchester, county Durham. *Proc. Soc. Antiq.* 2nd S. xv. 35–37.

BLAKEWAY (REV. JOHN BRICKDALE, M.A., F.S.A.). History of Shrewsbury hundred or liberties. *Trans. Shropshire A. and N. H. Soc.* 2nd S. v. 333–394.

BOLINGBROKE (L. G.). Pre-Elizabethan plays and players in Norfolk. *Norfolk Arch. Soc.* xi. 332–351.

BOWER (REV. R., M.A.). Brasses in the diocese of Carlisle. *Trans. Cumb. and Westm. Ant. and Arch. Soc.* xiii. 142–151.

BOWLY (CHRISTOPHER). On a Roman inscribed stone found at Cirencester. *Bristol and Glouc. Arch. Soc.* xvii. 63–67.

BOYD (J. ST. CLAIR, M.D.). The Irish language. *Belfast Nat. Field Club*, 2nd S. iv. 97–110.

BOYLE (J. R., F.S.A.). The goldsmiths of Newcastle. *Arch. Æliana*, N.S. xvi. 397–440.

BOYS (REV. H. J., M.A.). Layer Marney Church. *Essex Arch. Soc.* N.S. iv. 227–234.

BRABROOK (E. W.). On the organisation of local anthropological research. *Jour. Anthrop. Inst.* xxii. 262–274.

BRADLEY (JOHN W., B.A.). Badges, devises, and heraldic ornaments of the Middle Ages. *Trans. Birm. and Midland Inst.* xix. 46–58.

BRASSINGTON (W. SALT, F.S.A.). Notes on ecclesiastical seals of Warwickshire. *Trans. Birm. and Midland Inst.* xix. 59–70.

BRIDGES (T.). A few notes on the structure of Yahgan [language.] *Jour. Anthrop. Inst.* xxiii. 53–80.

BROCK (E. P. LOFTUS, F.S.A.). Excavation of the site of Winchcombe Abbey, Gloucestershire. *Jour. Brit. Arch. Assoc.* xlix. 163–172.

BROCK (E. P. LOFTUS, F.S.A.). A comparison of the Roman stations of

Caerwent, Caerleon, and Cardiff. *Jour. Brit. Arch. Assoc.* xlix. 216–222.

BROWN (G. BALDWIN). How to use Vitruvius. *Trans. R.I.B.A.* ix. 353–372.

BROWNE (C. R., M.D.). On some crania from Tipperary. *Proc. Roy. Irish Acad.* 3rd S. ii. 649–654.

BROWNE (CHARLES, M.A., F.S.A.). Ecclesiastical head-dress. *Trans. St. Paul's Eccl. Soc.* iii. 155–164.

BROWNE (REV. J. CAVE, M.A.). Leeds Church, Kent. *Jour. Brit. Arch. Assoc.* xlix. 285–297.

——— Leeds Priory, Kent. *Jour. Brit. Arch. Assoc.* xlix. 89–102.

——— Detling Church, Kent. *Jour. Brit. Arch. Assoc.* xlix. 103-107.

BROWNLOW (RT. REV. MONSIGNOR, M.A.). A Visitation of St. Mary church in A.D. 1301. *Devon Assoc.* xxv. 431–448.

BRUSHFIELD (T. N., M.D.). President's address to the Devonshire Association. *Devon Assoc.* xxv. 25–158.

——— Richard Izacke, and his "Antiquities of Exeter." *Devon Assoc.* xxv. 449–469.

BUCKLAND (A. W.). Points of contact between old world myths and customs and the Navajo myth, entitled "The Mountain Chant." *Jour. Anthrop. Inst.* xxii. 346–355.

BUDGE (E. A. WALLIS, Litt.D., F.S.A.). On a Coptic grave-shirt in the possession of General Sir Francis Grenfell. *Archæologia*, liii. 433–444.

BUICK (REV. GEO. R., A.M., M.R.I.A.). Weavers' candle-holders. *Roy. Soc. Antiq. Ireland*, 5th S. iii. 292–294.

——— The Crannog of Moylarg. *Roy. Soc. Antiq. Ireland*, 5th S. iii. 27–43.

BULKELEY-OWEN (HON. MRS.). Selattyn: A history of the parish. *Trans. Shropshire A. and N. H. Soc.* 2nd S. v. 1–30, 151–210, 311–342.

BURNARD (ROBERT) and ARTHUR B. PROWSE (M.D., F.R.C.S.). Place-names in vol. i. of the publications of the Dartmoor Preservation Association. *Devon Assoc.* xxv. 482–509.

BURNS (REV. J. S.). Syon Abbey. *Devon Assoc.* xxv. 343–355.

BURTCHAELL (GEO. DAMES, M.A., LL.B., M.R.I.A.). The Geraldines of the county Kilkenny. Pt. II. The Barons of Overk and the Barons of Knocktopher. *Roy. Soc. Antiq. Ireland*, 5th S. iii. 179–186.

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INDEX.

Aberdeenshire: *Crombie.*
Accounts: *Dorman, see* "Churchwardens, Stewards."
Adrian IV.: *Crossman.*
Æthelbald: *Lawrence.*
Africa: *Elliot.*
Almshouses: *Currey.*
Anglo-Saxon remains: *Payne.*
Antrim: *Smith.*
Appleby: *Hope, Leach.*
Aran Islands: *Haddon.*
Architectural antiquities:
Ecclesiastical: *Bell, Browne, Fowler, Hodges, Irvine, Prendergast, Puckle, Spiers, Sykes, Westropp, Williams.*
Irish: *Beckley.*
Saxon: *Nisbett.*
Coped Stones: *Langdon.*
Irish mud: *Beckley.*
Arden: *Fretton.*
Armada, Spanish: *O'Reilly.*
Armour: *Cosson, Dillon.*
Art: *André, Hartshorne, Healy, Phillips, see* Frescoes, Ironwork, Panels, Pictures, Portraits, Tapestry.
Astley: *Bird.*
Astrolabes: *Read.*
Athens: *Head.*
Australia: *Cooper.*

Balochi Tales: *Dames.*
Barrows: *Blackmore, Wildridge.*
Barton: *Davis.*
Beaconsfield: *Summers.*
Beardsall: *Kerry.*
Becket (Thomas à): *Russell.*
Bedfordshire, *see* Eaton Bray.
Bedfont: *Ebblewhité.*
Belfast: *Bigger.*
Bellfounders: *Hope*
Bells: *Whitehead.*
Berkeleys: *Barkly.*
Berkshire: *Berks, Birch, see* Bisham, Eton, Reading, Swallowfield, Wallingford.
Beverley: *Leach.*
Bibliography: *Atkinson, Birch, Blakeway, Brushfield, Church, Dredge, Ellis, Green, James, Leach, O'Looney, O'Reilly, Phear, Pollock, Raven, Ray, Rowe, Rye, Stokes, Young.*
Bibracte: *Grover.*
Birling: *Whitley.*
Birmingham: *Hope.*
Bisham: *Hone.*
Blanchland: *Johnson.*
Borneo: *Hose.*
Braintree: *Kenworthy.*
Bronze strigil: *Raven.*
Brooke family: *Sykes.*
Buckinghamshire: *Parker, see* Beaconsfield, Edlesborough.
Buda-Pest: *Lewis.*
Burton: *Chalmers.*

Caerleon: *Brock.*
Caerwent: *Brock.*
Calais: *Dillon.*
Cambridge: *Harrison, Hughes.*
Cambridgeshire: *Ridgeway, see* Cambridge, Ely, Swaffham Prior.
Candleholders: *Buick.*
Canterbury: *Robertson.*
Cardiff: *Brock.*
Carlisle: *Bower, Ferguson, Haverfield, Russell, Wilson.*
Carrickfergus: *Young.*
Castle Bromwich: *Bateman.*
Chambers (Sir William): *Papworth.*
Charters: *Kerry.*
Checkendon: *Pearman*
Cheltenham: *Rouse.*
Chester: *Williams.*
Chichester: *Hope.*

Chiltern : *Pearman.*
Chinese : *Douglas.*
Chollerford : *Holmes.*
Churchwardens' accounts : *Hayward, Jones.*
Cirencester : *Bowly, Fuller.*
Clare : *O'Looney, Westropp, see* Killaloe.
Clifton : *Ferguson.*
Coate : *Passmore.*
Cobberley : *Barkly.*
Colchester : *Laver.*
Constantinople : *Curtis, Spiers.*
Conventicles : *Webb.*
Coptic texts, etc. : *Atkinson, Budge.*
Cornwall : *Bell Langdon, Sincock see* Launceston, Lewannick, Otterham, Trewortha.
Cornworthy : *Harris.*
Costume : *Clark.*
Covehithe : *Raven.*
Crabhouse Nunnery : *Bateson.*
Craniology : *Browne, Cooper, Duckworth, Frazer, Haddon, Whitley.*
Crich Hill : *Arnold-Bemrose.*
Cricklade : *Ponting.*
Crosses : *Beloe, Calverley, Hayward, Pritchett.*
Cucklington : *Weaver.*
Cuellar (Capt.) : *O'Reilly.*
Cumberland : *Ferguson, see* Carlisle, Westward.

Danes : *Taylor.*
Dartmoor : *Phillips, Whale, Worth.*
Deepdale : *Ward.*
Derby Abbey : *Kerry.*
Derbyshire : *Carrington, see* Beardsall, Crich Hill, Deepdale, Norbury, Peak, Staveley.
Detling : *Cave Brown.*
Devizes : *Waylen.*
Devonshire : *Collier, Dredge, Elworthy, Jones, Rowe, Worth, see* Cornworthy, Dartmoor, Exeter, Marwood, Syon Abbey, Torbay, Torquay.
Dialect : *Armfield, Collier, Dartnell, Elworthy.*
Domesday : *Phear, Pollock, Willis-Bund.*
Domestic appliances : *Cowper.*
Doncaster : *Fairbank.*
Donhead St. Mary : *Short.*
Dovecots : *Watkins.*
Dover : *Puckle, Robertson.*
Down : *Lockwood, see* Dromore.
Drama : *Bolingbroke, Ordish.*
Dromore : *Dickson.*
Dublin : *Frazer.*
Durham, *see* Lanchester, Neasham.

Earthworks : *Bigger, Cole, Cowper, Hughes, Martin, Ridgeway, Wildridge.*
Eastbourne : *Atkinson.*
Eaton Bray : *Davys.*
Ecclesiastical antiquities : *Allen, André, Arnold, Atkinson, Bell, Beloe, Bateman, Boyes, Brassington, Brock, Browne, Brownlow, Burns, Cheales, Church, Compton, Cooper, Cox, Crossman, Donnelly, Dorling, Fox, Frampton, Fuller, Glynne, Grantley, Hancock, Healy, Hodges, Hopper, Leach, Levett, Oliver, Rutton, Venables, Waller, Webb, Yeatman.*
Ecclesfield : *Howorth.*
Edlesborough : *Davys.*
Edward III. : *Greenstreet, Lawrence.*
Edward VI. : *Hodgson.*
Egyptian antiquities : *Macalister, see* "Coptic."
Elizabeth (Queen) : *Maclean.*
Ely : *Atkinson.*
Essex : *Armfield, see* Braintree, Colchester, Hatfield Broad Oak, Hedingham, Layer Marney, Southminster.
Eton : *James.*
Evesham : *Oliver.*
Exeter : *Brushfield.*

Faintree : *Purton.*
Faversham : *Giraud, Payne.*
Finns : *Abercromby.*
Flodden Field : *Bates.*
Folklore : *Abercromby, André, Ball, Buckland, Codrington, Craigie, Crombie, Dames, Douglas, Duncan, Dyer, Elliot, Fitzgerald, Fretton, Gaye, Godden, Gomme, Gray, Haddon, Hartland, Hastie, Jacobs, Lang, Lewis, Ordish, Patterson, Peacock, Peal, Rhys, Robinson, Roth, Rouse, Stokes, Yeats.*
Frescoes : *James.*
Friends, Society of : *Phillips.*
Friskney : *Cheales.*
Froxfield : *Money.*
Furness : *Cowper.*

Galway, *see* Aran Islands.
Garmangabis : *Haverfield, Hooppell.*

Genealogy and family history: *Barkly, Burtchaell, Clark, Fletcher, Gough, Groves, Harpley, Haslewood, Hone, Jones, Langley, Layard, Pearman, Punchard, Stocker, Sykes, Wadmore, Watney, Windeatt.*
Geraldines, the: *Burtchaell.*
Gipsies: *Griffiths.*
Glamorganshire: *Allen, see* Cardiff, St. Fagans.
Glass, Church: *Waller.*
Gleaston Castle: *Cowper.*
Glencree: *Le Fanu.*
Glendalough: *Donnelly.*
Gloucestershire: *Taylor, see* Cirencester, Cheltenham, Clifton, Cobberley, Winchcombe.
Goughs of Myddle: *Gough.*
Greece: *Dyer, Head.*

Hackney: *Ward.*
Haddon Hall: *Carrington.*
Hampshire: *Attree, see* Barton, Lee-on-the-Solent, New Forest, Rowner, Silchester.
Haseley: *Pearman.*
Hatfield Broad Oak: *Galpin.*
Hedingham: *Hayward.*
Henry III.: *Sincock.*
Henry VIII.: *Hodgson.*
Heraldry: *Bradley, Hope.*
Hermitages: *Kingsford.*
Hertfordshire: *Evans, see* Ivinghoe, St. Albans.
Heversham: *Calverley.*
High Ercall: *Vane.*
Holnicote: *Hancock.*
Huguenots: *Beaufort, Layard, Maguire.*
Hull: *Hope, Sykes.*

Icelandic Folklore: *Craigie.*
Ilton: *Gardiner.*
India: *Ball.*
Indo-Scythians: *Cunningham.*
Inscriptions: *Blair, Bowly, Ferguson, Haverfield, Hooppell, Langdon, Murray.*
Ironwork: *Hart.*
Isle of Wight, *see* Osborne.
Isurium: *Leadman.*
Ivinghoe: *Fowler.*

James I.: *Maclean.*
James II.: *Frazer.*
Japanese: *Chamberlain.*
Jersey: *Dunlop.*

Katherine, Queen: *Garnett.*
Kells: *Healy.*
Kent: *Duncan, Greenstreet, see* Canterbury, Detling, Dover, Faversham, Leeds, Medway, New Romney, Northfleet, Preston, Sandgate, Sandwich, Seal, Shorne, Tilmanstone, Trottescliffe, West Wickham.
Kerry: *Deane.*
Kilkenny: *Burtchaell, see* Ullard.
Killadreenan: *Donnelly.*
Killaloe: *Westropp.*
Kingston-upon-Hull: *Hope, Sykes.*

Lancashire: *Ferguson.*
Lanchester: *Blair, Haverfield, Hooppell.*
Langley family: *Langley.*
Language: *Boyd, Bridges, Ray, see* Dialect, Place names.
Launceston: *Peter.*
Lawsuits: *Hardy.*
Layer Marney: *Boys.*
Leamington: *Stanley.*
Lee-on-the-Solent: *Robinson.*
Leeds (Kent); *Cave-Browne.*
Leicestershire: *Bellairs, see* Lockington, Mountsorrel.
Leigh, the: *Ponting.*
Leigh Place: *Watney.*
Leitrim: *Duncan, Peacock.*
Lepers House: *Stanley.*
Lewannick, *Langdon.*
Lichfield: *Cox.*
Lincoln: *Frazer, Venables.*
Lincolnshire, *see* Friskney, Lincoln.
Lisnagarrie: *Cardwell.*
Lockington: *Fletcher.*
London: *Cuming, Papworth, Round.*
Lovelace family: *Pearman.*
Ludlow: *Jones.*

Manorial customs: *Fretton, Hone, Kerry, Maclean, Parker, Pearman, Purton, Watney, Worth.*
Marriage licences: *Bax, Norcliffe.*
Marton: *Wildridge.*
Marwood: *Dredge.*
Meath, *see* Kells.
Meaux: *Cox.*
Medway: *Levett.*
Melanesian Folk-Tales: *Codrington.*
Mentone: *Evans.*
Merchants' Marks: *Davis.*
Middlesex, *see* Bedfont, Hackney.
Monasterboice: *Healy.*
Monmouth, *see* Caerleon.

Monuments, effigies, tombs: *Allen, Bower, Clarke, Deane, Galpin, Gardiner, Haverfield, Howorth, Manning, Oliver, Pickance, Robertson, Stanley, Ward.*
Moore, Sir John: *Baildon.*
Mountsorrell: *Hügel.*
Moylarg: *Buick.*
Municipal insignia: *Hope.*
Myddle: *Gough.*

Nagyr: *Duckworth.*
Nar: *Coulton.*
Neasham Priory: *Crossman.*
Newcastle: *Boyle, Knowles.*
New Forest: *Griffiths.*
New Hebrides: *Ray.*
New Romney: *Rutton.*
Norbury: *Clarke.*
Norfolk: *Bolingbroke, Rye, see* Crabhouse, Nar, Norwich.
Northfleet: *Arnold.*
Northamptonshire, *see* Peterborough.
Northumberland, *see* Blanchland, Newcastle, Wallsend.
Northumbria: *Grantley.*
Norwich: *Fox, Hudson, Raven.*
Numismatics:
Æthelbald: *Lawrence.*
Arsacidæ: *Rapson.*
Britain: *Howorth.*
Edward III.: *Lawrence.*
Flemish: *Montague.*
Greek: *Baker, Greenwell, Head, Hill, Howorth, Wroth.*
James II.: *Frazer.*
Medals and tokens: *Evans, Frazer, Weber.*
Norman Kings: *Packe.*
Norway: *Evans.*
Romans, King of the: *Weber.*
Saxon: *Evans, Grantley.*

Offa's Dyke: *Hughes.*
Ogam stone: *Langdon.*
Old Sarum: *Blackmore.*
Osborne: *Groves.*
Otterham: *Maclean.*
Oxford, *see* Checkendon, Chiltern, Haseley, Pirton.

Paracelsus: *Weber.*
Paintings: *Weaver, see* "Frescoes."
Palma: *Prendergast.*
Panels: *Bensley, Hope.*
Pardon: *Baildon.*
Pardon (Thomas): *Purton.*
Parish clerks: *Giraud.*
Parish registers: *Bickley, Sankey, Vane, Whitehead, Wilson.*
Parliament: *Scott.*
Peak: *Carrington.*
Penny (John) Bishop of Carlisle: *Wilson.*
Peterborough: *Irvine.*
Picture, old Saxon: *Harrison.*
Pirton: *Pearman.*
Place names: *Burnard, Candler, Coleman, Coulton, Hickson, Morris Norris.*
Pontesbury: *Fletcher.*
Portraits: *Scharf, Weber.*
Poslingford: *Jarvis.*
Powell (Rob.): *Phillips.*
Prehistoric antiquities: *Dickson.*
Burials: *Dickson, Evans.*
Crannogs: *Buick.*
Mud architecture: *Simpson.*
Neolithic and bronze age: *Lasham.*
Palæolithic: *Tylor.*
Stone circles: *Barclay, Lewis, Passmore.*
Stone forts: *Westropp.*
Stone implements: *Knowles, Robinson, Short.*
Stone rows: *Worth.*
Timber platform: *Ferguson.*
Preston: *Dowker.*
Prince family: *Jones.*
Privy Council: *Hodgson.*
Protectorate: *Scott.*
Punchard family: *Punchard.*

Ramsbury: *Webb.*
Ratisbon: *Hartshorne.*
Reading: *Crawfurd.*
Registers: *Bateson.*
Reigate: *Pickance.*
Ring-dial: *Read.*
Rohan (Duc de): *Layard.*
Roman antiquities: *Brown, Ferguson, Haverfield, Lambert, Leadman Money, Ward.*
Roman remains: *Atkinson, Bellairs, Blair, Bowly, Brock, Dowker.*
Bibracte: *Grover.*
Chester: *Williams.*
Chollerford: *Holmes.*
Colchester: *Laver.*
Dover: *Puckle.*
Lanchester: *Blair, Haverfield, Hooppell.*
Silchester: *Fox.*
Romans, King of the: *Weber.*
Rowner: *Prideaux-Brune.*

St. Albans : *Hardy, James.*
St. Fagans : *David.*
St. John the Baptist : *André, Hartshorne.*
St. Mary Church : *Brownlow.*
Salisbury : *Kingsbury.*
Sandgate Castle : *Rutton.*
Sandwich : *Dorman.*
Sarum : *Clutterbuck, Dorling, Webb.*
Scotland : *Cooper, Russell.*
Scott (Sir Richard) : *Howorth.*
Sculpture :
St. John's Head : *Hartshorne.*
Seal (Kent) : *Frampton.*
Seals : *Brassington, Hope, Wyon.*
Sedgefield Church : *Hodges.*
Selattyn : *Bulkeley-Owen.*
Selby Abbey : *Hodges.*
Sharington : *Clark.*
Shorne : *Arnold.*
Shottesbrok (John de) : *Hone.*
Shrewsbury : *Blakeway, Fisher.*
Shropshire : *Fletcher, Phillips, see* Astley, Faintree, High Ercall, Langley, Lichfield, Ludlow, Myddle, Pontesbury, Selattyn, Shrewsbury.
Silchester : *Fox.*
Silkstone : *Sykes.*
Smythe family : *Stocker.*
Smythe (Sir Thomas) : *Wadmore.*
Somerset, *see* Cucklington, Holnicote, Ilton, Somerton, Wells, Witham.
Somerton : *Hayward.*
Southam : *Fretton.*
Southminster : *Pritchett.*
Staley : *Johnson.*
Staveley : *Coleman.*
Stewards accounts : *Carrington.*
Stone coffins : *Fielder.*
Stonehenge : *Barclay.*
Sudeley Castle : *Garnett.*
Suffolk : *Haslewood, Hopper, see* Covehithe, Poslingford.
Surnames : *Hickson.*
Surrey : *Bax, Cooper, Crisp, Lasham, see* Leigh Place, Reigate.
Sussex, *see* Birling, Chichester, Eastbourne.
Swaffham : *Atkinson.*
Swallowfield : *Russell.*
Syon Abbey : *Burns.*
Székely Tales : *Gaye.*

Talley Abbey : *Williams.*
Tapestry : *Kerry.*
Tasmanians : *Tylor.*
Taylor (Francis) : *Purton.*
Tilmanstone : *Frampton.*
Tipperary : *Browne.*
Torbay : *Karkeek.*
Torquay : *Worth.*
Torres Straits : *Ray.*
Traders' signs : *Cuming.*
Trewortha : *Baring-Gould.*
Trottescliffe : *Frampton, Robertson.*
Tucker (John) : *Harris.*

Ullard : *Vigors.*

Venice : *Hebb, Layard, Spiers.*
Vitruvius : *Brown.*
Vyne : *Chute.*

Wales : *Compton, Foulkes, Rhys.*
Wallingford : *Field.*
Wallsend : *Blair.*
Warwick : *Kemp.*
Warwickshire : *Bickley, see* Arden, Birmingham, Castle Bromwich, Leamington, Southam, Warwick.
Wells : *Church, Crisp, Fielder, Gray, Hartland, Hügel, Morris, Rhys.*
Westmorland : *Ferguson, Whitehead, see* Appleby.
West Wickham : *Waller.*
Westward : *Wilson.*
Wicklow, *see* Glendalough.
Wills (the Australian explorer) : *Windeatt.*
Wills : *Attree, Baker, Berks, Crisp, Fletcher, Manning, Monday.*
Wilton : *Waylen.*
Wiltshire : *Dartnell, Duncan, Waylen, see* Coate, Cricklade, Devizes, Donhead St. Mary, Froxfield, Old Sarum, Ramsbury, Salisbury, Sarum, Sharington, Stonehouse, Wilton.
Winchcombe : *Brock.*
Witham Priory : *Elworthy.*
Worcestershire, *see* Evesham.
Wragby : *Sankey.*
Wurtemburg : *Cosson.*

Yahgan : *Bridges.*
Yorkshire : *Ellis, Glynne, see* Beverley, Doncaster, Ecclesfield, Hull, Isurium, Marton, Selby, Silkstone, Wragby.

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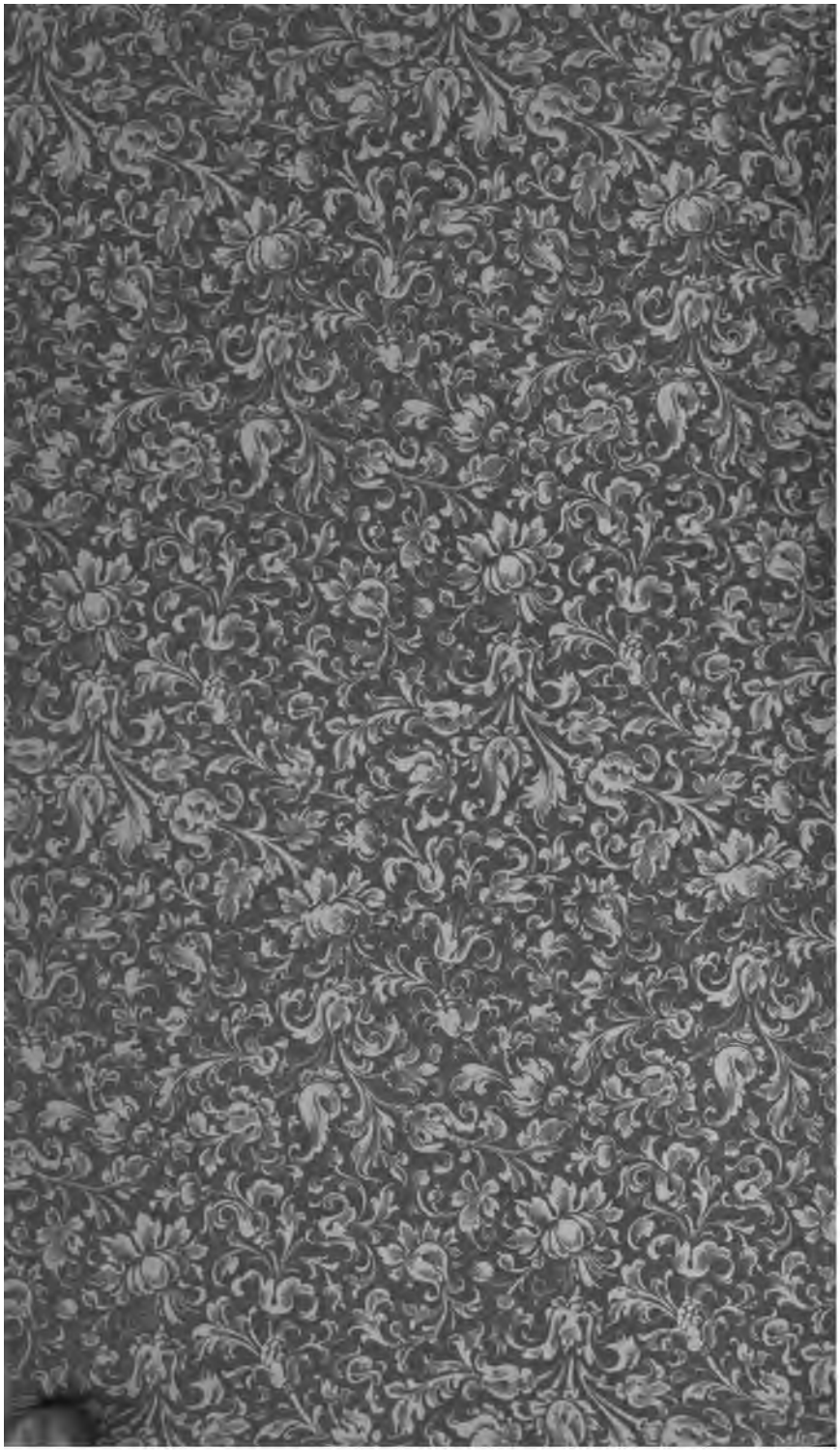

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